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Religious Communications.

For the Christian Observer.

PRESBYTER'S APPEAL TO HIS BRETHREN THE CLERGY, ON SOME OF THE PREVAILING INIQUITIES OF THE TIMES, WITH SUGGESTIONS FOR THEIR SUPPRESSION.

(Continued from p. 402.)

I MUST next allude to PUBLIC LOTTERIES, as productive of vast mischief, and rendering us, in their measure, obnoxious as a nation to the displeasure of Gpd. The lottery appears to me an evil of the first magnitude. It avails itself for the most part of the ignorance and the covetousness of its dupes. Few of those who purchase tickets or shares are aware how large a proportion of the sum subscribed goes to Government; and fewer, of the artful expedients resorted to by the contractors and schemers to indemnify themselves for their enormous expenses, and to secure a rich surplus. In this species of gambling, the gambler plays at most unequal chances. A prudent man therefore, even uninfluenced by religious principles, would not buy lottery tickets, since the chances are so much against him that in the end he *must* lose. Now is it right thus to take advantage of the ignorance of our fellow creatures? Is Government justified in permitting the contractor and his agents to hold out a tempting lure to the public, whose ignorance of the plan prevents their perceiving that the magnitude of the gain is unequal to the risk encountered in attempting to obtain it? And yet the pecuniary loss sustained by the public is amongst the

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least of the evils of the lottery; which, as before remarked, avails itself of some of the worst principles of human nature. It fosters the desire to be rich without labour, and without giving an equivalent; and, in addition to covetousness, idleness also, and selfishness, and ambition, are encouraged by its instrumentality. If a blank be drawn, the issue is disappointment and discontent: if a prize, especially one of considerable amount, the result is most probably still worse; and it is well if it do not involve the destruction of the gambler's happiness and usefulness in this world, and his eternal welfare in the next. The Divine blessing may be confidently looked for, under one form or another, by every man who industriously follows his lawful vocation in the fear of God; but by resorting to unwarranted expedients for getting rich, we tempt Providence, and may expect, even should we attain our object, that our apparent success will be frowned upon by the Almighty, and prove a curse instead of a blessing. "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi. 9, 10.)

There are few vices which carry with them such immediate wretchedness as gambling. It deeply excites the passions: if it did not, it would be uninteresting: and what are the passions it excites? Some of the

most tormenting in the human heart,—pride, anger, envy, and covetousness. How great the evil, then, of a national gaming-table, or gambling-house ! And in what other light can we look upon our lotteries ? So sensible is the legislature of the evil tendency of gambling, that laws have been framed and penalties enacted for its suppression, so far as the state of society will admit ; and yet, with strange inconsistency, the legislature opens lotteries for the whole nation : nay, the public are suffered to be systematically drawn into it by a thousand artifices ; and even where a previous passion for gambling scarcely existed, or at least lay dormant, such a disposition is engendered, or is aroused and cherished, by every possible stimulant. Hand-bills with conspicuous letters and figures, and every typographical art of allurements, meet the eye in every street and alley, specifying the time of drawing, and the enormous prizes to be drawn. Trifling articles of purchase, down to an ounce of tea, or pennyworth of tobacco, are wrapped up in a lottery paper : and the public prints weekly, and daily, and monthly circulate the precious intelligence ; and, lest the frequency of the appearance of such articles of information should fail to obtain regard, invention is put to the rack to invest them in new forms to arrest the vagrant attention. And all this has the sanction of a Christian legislature and government ! Should this conclusion be deemed unfair or uncharitable, I would ask, why then do they not prevent the evil ? Why have they declined even to restrict the advertising of lottery tickets to the fair Gazette statement ; as if conscious that the system could not be kept up but by the arts of misrepresentation and deceit ?

Surely no arguments of expediency can justify such a procedure ; and it behoves the clergy respectfully, yet decidedly and boldly, to

reprobate the whole system. The just expenses of government ought to be provided for by taxation. To what extent imposts should be carried, or how far increased economy in the public expenditure may be practicable, are questions beside the business, and far beyond the ability of the writer of these pages to estimate. But that it is bad policy in a state to replenish its coffers by the sale of indulgences to the bad passions of human nature, there requires but little penetration to perceive : and there needs no over-refinement in religion to lament and deprecate the adoption of such expedients.

But all the blame of the lottery is not to be thrown upon the legislature and government. Much is to be laid to the account of the nation at large. The revenue which government derives from the lottery, arises from a voluntary tax : none need pay towards it. Now, persons who are accustomed to gamble in the lottery, would doubtless be disappointed if this means of speculation were withdrawn : the various agents also concerned in the traffic would be displeased at the suppression of this source of their gain : and many of the public themselves would murmur at the exchange of this voluntary tax, for some compulsory one of a more legitimate nature, but not less productive. It is incumbent, then, on the clergy to exert their efforts to generate a better feeling with regard to this matter in the nation at large : and thus, whilst they protest against the establishment of lotteries, to give Government such support as may obviate the pecuniary inconvenience of their abolition ; though, after all, that inconvenience would be scarcely perceptible, as the gains of the lottery form but a trifling item in the finances of the nation, and certainly bear no proportion to the injurious consequences arising from the system.

I might enumerate other evil practices, which partake more or

less of a national, and in some instances legal, character; but I forbear to intrude further. Comparatively, much may be said in our favour as a people, as contrasted with some other nations; but as long as, in addition to individual sins, practices such as we have been lamenting, are countenanced by men esteemed respectable, and sanctioned by the very legislature of the country; as long as vice in various forms continues to sap the foundation of our national morality, treasuring up the Divine anger against us as a people, and involving the souls of individuals in eternal perdition; shall the watchmen of Israel sleep at their posts? Shall they be uninterested spectators of the storm which is perhaps gathering around us? Shall they continue "dumb dogs that cannot bark?" Rather should they not "cry aloud, and spare not?" Should they not "lift up their voice as a trumpet, and tell the people of their sins?" Should they not protest against the abominations of the land? and "weeping between the porch and the altar," deprecate the Divine vengeance? Surely their feelings of common benevolence; their patriotism; their gratitude to the state which protects and supports them; consistency with their ordination vows; concern for the spiritual welfare of their people; the honour of their God; and the love of their Saviour, should all concur in exciting the clergy to withstand these national iniquities.

Now, there are various means by which such evils might, I conceive, be hopefully opposed by the clergy. Some of these I proceed to suggest.

1. And, *first*, I would mention *their private influence*.—Nor is this of small amount. Urgent as have been the endeavours of evil-minded men to bring them into disrepute, the clergy of this country still stand high in the public opinion; and it would be a wide miscalculation to estimate at a small amount the sum

of the influence of about sixteen thousand men, who, even one of their own order needs not hesitate to assert, are, as a body, esteemed for their learning, respected for their morals, and venerated for their piety; and who both move amongst, and in a measure themselves belong to, almost all gradations of civil life. To this also is to be added the consideration, that they are supported by the nation for the very purpose of promoting the interests of morality and religion. This is acknowledged to be their express duty and business; and hence a license is given them, by the general consent of mankind, as well as by the word of God, to speak on these subjects with great authority and boldness; and in so doing they have a faithful co-operator in the bosom of each individual whom they address, the voice of conscience silently, but powerfully, seconding the warning and expostulations of the man of God. Above all, in the faithful and zealous discharge of their high office, they may derive encouragement and confidence from the many promises which the word of God contains, of the Divine blessing upon their exertions.

The influence, then, of the clergy, in a moral and religious point of view, is very considerable; and the satisfaction which men of the world seem to derive, when they would set their consciences at rest in some doubtful matter, or respecting some object which they are unwilling to give up, in pleading the example and sanction of a clergyman or a clergyman's family, may serve to intimate not only how cautious the clergy should be in their own conduct, and the regulation of their household, but also how important it is for them to protest everywhere against whatever is evil, and how forcibly their faithful remonstrances would operate as a restraint upon the public mind. If every clergyman would use his utmost endeavours to promote, by the blessing

of God, amongst his parishioners, and his own circle of friends and connexions, a right sense of the prevailing iniquities of the times, who can calculate the amount of good that might be effected? The heaven doubtless would silently, but powerfully work, and who shall limit the extent of its operation?

2. I would next mention *prayer*, as a powerful means of checking the evils which have been mentioned.—Prayer for their country is indeed so obviously the duty of the priesthood, that it would seem almost needless to insist upon it, were it not that persons are too prone to be remiss in its performance, even while they acknowledge that from it great and valuable benefits are to be expected. If the prayer of “one righteous man availeth much;” if the uplifted hands of Moses, in the instance before alluded to, ensured strength, and courage, and victory to Israel; whilst his cessation from prayer restored to Amalek the superiority over his fainting countrymen: if at the earnest prayer of Elias, “a man subject to like passions” with ourselves, it rained not on the earth by the space of three years and six months, but when he prayed the heavens again gave rain, and the earth brought forth her fruit; what might not be expected from the united fervent prayers of a devout national clergy? Abundant are the passages of Scripture enjoining upon us to pray for our king, our rulers, and our country: and urgent is the necessity and great is the encouragement so to do. If iniquity “cometh in like a flood,” let us by prayer engage “the Spirit of the Lord to lift up a standard against it.” Let us secure the aid of Him before whom “satan as lightning fell from heaven.” Is not the whole order of providence under the control of the Almighty? Cannot He who “stilleth the raging of the sea,” still also “the tumult of the people?” Is it not His prerogative to change men’s hearts? and cannot his power check and

suppress the iniquities which have been lamented? Does he not expressly require us to call upon him to do these things? and does he not promise to hear and to answer us when we do so? Let us then apply more frequently and fervently in supplication to that gracious and Almighty Being, who is ever “more ready to hear than we are to pray,” and is willing to “give more than we either desire or deserve.” Did we but duly appreciate the privilege of access to God by prayer, how great would be our ardour to avail ourselves of it to the utmost; how anxious should we be to “pray without ceasing;” “always to pray, and not to faint.”

3. The *PRESS* is a mighty engine of evil or of good; and who should be better skilled to direct its powerful machinery than the clergy? The present is a reading age; books are purchased with avidity, especially such as bear a reference to the passing events of the day. We have somewhat recently seen with what zeal, and, unhappily to a considerable extent, with what success the enemies of our holy faith have availed themselves of the press for the dissemination of infidel principles. We may indeed contemplate with some measure of satisfaction the counter zeal of Christians of various classes in resorting to similar means for repelling the poison, and promoting the best interests of their fellow creatures; but whilst the agents of satan continue active, the servants of God must not relax in their vigilance in withstanding their endeavours.

By means of the press, a clergyman may visit in his study those who will not resort to his instructions at church; and, even when incapacitated for active exertions, may virtually preach and extend his other benevolent labours (if he be duly qualified for the employment) far beyond the limits of his own parish. Besides, the “*littera scripta manet*,” whilst preaching is, in too many instances, but the

“*vox et præterea nihil.*” The good or evil men do in their lives, by means of the press, “*lives after them;*” and though the consideration of the potency of this instrument of public benefit or injury may operate on the zeal of some individuals, desirous of doing good, imprudently to run to the press, with the best intentions indeed, but with slender and insufficient qualifications, this result ought not to check the exertions of those who have been endued with talents to wield its energies advantageously. In the majority of cases, however, the clergy may best employ this instrument, not so much by writing for the press themselves, as by circulating the labours of others; and, happily for the present generation, never was there so great an abundance of cheap and useful reading calculated for all classes and conditions of mankind.

Those who duly attribute to the providence of God the regulation of the whole course of human events, will perhaps be inclined to think the Almighty has, as it were, in a peculiar manner claimed to himself the use of printing, by causing the discovery of that invaluable art to be made at the very period when the state of religion especially required such a means of spreading information. How comparatively contracted must have been the success attendant on the labours of Luther and the early reformers, if their means of communicating knowledge had been confined to the instruments of conveying knowledge till about that period in use! But the artillery of the press shook the proud fabric of the Romish Babylon to its very foundations. Let, then, the pious, the learned, and the eloquent, bear in mind how powerful a weapon is put into their hands: let them consecrate it to the service of their God: and let them not suffer either indolence, false modesty, or any other insufficient motive, to prevent their using it vigorously.

Pious and able writers are undoubtedly doing much good by their endeavours to correct and elevate the public feeling with respect to some of the points which have been mentioned. A beneficial effect must follow the exposure, for instance, of the false policy as well as the immoralities attendant on the present system of our public-houses, and our lotteries; our Sunday newspapers, Sunday travelling, and similar evils. Were the public feeling on these subjects, by the blessing of God, elevated to the scriptural standard, the voice of the Nation would be generally raised against them; and legislative enactments would not be very long delayed, to suppress, or at least to restrain, them. And, improbable as such an extensive change of the public sentiment may at present seem, it is yet beyond our power to estimate to what extent an object so desirable might be attained by a combination of the pious and benevolent exertions of the clergy and other persons duly qualified to avail themselves of the instrumentality of the press.

(*To be concluded.*)

FAMILY SERMONS.—No. CLXIV.

Job xiv. 1.—*Man, that is born of a woman, is of few days, and full of trouble.*

I SHALL NOT attempt either to prove or to illustrate this affecting declaration; for mortality and sorrow are stamped in such plain characters on every thing within us and around us, that every heart must instantly feel, and every understanding instantly acknowledge, its truth. But I would turn the solemn fact to practical account: I would urge the consideration of it as a most important duty. The contemplation is fraught with instruction; it was intended to impress upon our minds, not a vain and useless regret or desponding melancholy, but lessons of heavenly wisdom, which, if rightly learned, will lead to the

happiest results both in this life and that which is to come. May He who, amidst all the changes of this mortal world, is still the same "yesterday, to-day, and for ever," open our hearts to the important consideration in the text, that so we may eventually experience joy amidst sorrow, certainty amidst change, spiritual consolations amidst worldly disappointments, and, by the grace of God in Christ Jesus our Lord, be at length permitted to exchange the fugitive vanities of time for the unfading splendours of eternity.

There are two lessons which we ought especially to learn from every contemplation of the brevity and sorrow, of human life. The first is, to maintain a spirit of Christian moderation as respects earthly objects, whether pleasing or painful; the second, to prepare diligently for a future state of eternal duration and enjoyment.

I. And, *first*, the consideration in the text should lead us to maintain a spirit of Christian moderation as respects all earthly objects, whether pleasing or painful.—St. Paul affectingly urges this duty. "Brethren," says he, "the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." The present scene is not the home of the Christian: he is to live here only as an inhabitant of a better country; his affections are to be set upon things above, and not upon things on the earth. His moderation is to be known to all men; for the Lord is at hand.

But it is necessary to explain the nature and measure of this Christian moderation somewhat more particularly.

We are not, then, to suppose that the consideration of the short and

sorrowful term of human life was intended to render us wholly indifferent to every thing that respects our temporal condition. There was a sect of heathen philosophers, so called, who affected this unnatural apathy; but the Gospel does not require it, nor is man capable of it. There is a sensible difference between a life of comparative comfort, and one of extreme affliction; between the enjoyment of peace, security, friendship, and liberty, with a competent measure of the ordinary blessings of Providence, and pain, bereavement, slavery, destitution, and the hardships of bitter poverty. Nor does our heavenly Father, who knoweth whereof we are made, who remembereth that we are but dust, require from us a life of gloomy austerities and bodily mortifications, or that we should take pleasure in pain or misery for their own sakes, or any further than as they may be permitted for wise and gracious purposes, and as his own paternal inflictions for the profit of our souls.

Much less, again, is the moderation which the Gospel enjoins intended to render us indifferent to any of the *duties* of our present state of existence. It would be a grievous error to suppose that the deadness to the world which is required of us as Christians, is to disqualify us for taking an interest in any thing which may promote the temporal or eternal welfare of our fellow creatures, especially our immediate relations, friends, and connexions, or those with whom we are called to have intercourse in society. As parents or children, brothers or sisters, masters or servants, in our worldly calling, and as members of public society, it becomes us to devote a large portion of our time and thoughts and efforts to active exertion; not to cherish a misanthropical or indolent spirit, but to be diligent in business, while we are fervent in spirit serving the Lord.

The moderation, then, which the

remembrance of the frailty of the tie by which we are bound to earthly objects should teach us, is that salutary degree of self-denial and indifference which is necessary to prevent the things of time becoming a snare to us in our preparation for eternity. Worldly objects, whether pleasing or painful, are accompanied by many temptations. Prosperity and adversity, abundance and want, with all the affairs and changes of human life, present obstacles in our religious progress, which can only be overcome by living in the world as not of the world; watching over our appetites and passions, our hopes and fears, our pains and pleasures, lest they should become inlets to evil, to the ruin of our immortal souls. If the right eye offend, it must be plucked out; if the right hand offend, it must be cut off: God alone must reign supreme in our affections; his will must be our rule: his displeasure our greatest fear; his approbation our highest reward.

The subject may be illustrated by a reference to the particulars enumerated by St. Paul in the passage already quoted. Thus: "let them that have wives, be as though they had none;" the spirit of which we may apply to all our friendships, relationships, and connexions in life: we are to be grateful to God for our social blessings; we are not to root out natural affection, or to be indifferent to the welfare of those whom it is our Christian duty to regard and benefit: but we are ever to bear in mind that the tenure of life is uncertain; that this world is not our rest; and that in all our friendships, we are to endeavour above all things to promote those spiritual and eternal interests which will last when the few days of this sorrowful life are for ever ended. So again, "they that weep should be as though they wept not;" they should not grieve as men without hope: for as their days are few, their afflictions are proportionably short-lived; a brighter scene is

rapidly approaching, where there shall be neither sorrow, nor sighing, nor pain; and to every true believer, the present light affliction, which is but for a moment, "worketh out a far more exceeding and eternal weight of glory." Again: "They that rejoice should be as though they rejoiced not;" for life, at best, is "full of trouble:" we may, with contentment and moderation, lawfully enjoy the blessings which our heavenly Father pours into our cup, while we possess them; and it is our duty as well as our privilege to do so; but we should stand prepared for those reverses which, in his infinite wisdom and mercy, he may see fit to inflict, and that when we least expect any such painful dispensation: we should not take too much complacency in any earthly good: we should beware that it do not draw us aside from God, or impede us in our course for heaven. So, also, "they that buy should be as though they possessed not;" for all temporal acquisitions may speedily make to themselves wings and fly away, as an eagle towards heaven; and even should they be continued to us, they may prove a snare to our souls. We should therefore enjoy them as though we possessed them not; viewing ourselves but as stewards, and endeavouring, with regard to our worldly substance, be it little or much, to use it to the glory of God, with moderation, and under the direction of Christian principles of duty. In short, as the Apostle adds, we should in all things "use this world as not abusing it;" remembering always how speedily we may, and must, be summoned to the bar of God, to give an account of the deeds done in the body, and to be judged for the use we have made of all our talents, opportunities, and acquisitions.

II. We are thus led to the *second* consideration from the text; namely, that, having ever before us the sorrowfulness and brevity of the present life, we should prepare

diligently for a future state of eternal duration and enjoyment. This is a lesson frequently taught us in Scripture. We are instructed so to number our days, that we may apply our hearts unto wisdom. We are reminded that "it is high time to awake out of sleep;" for "the night is far spent, and the day is at hand." We are exhorted diligently to work out our salvation with fear and trembling; remembering the counsel of Solomon, "Whatsoever thy hand findeth to do,"—and what have we to do so important as that for which we were expressly sent into the world?—"do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

If the doctrine of the text were reversed; if the life of man were uniformly joyful and immeasurably long; if the sinner could protract this short span of existence at his pleasure, and say to his soul, "Eat, drink, and be merry," without a possibility of disappointment; yea, if we could be certain that our day of probation will be lengthened out even for a few years; that the heart will not in the mean time become finally impenitent, or the Holy Spirit be quenched and desert us; then possibly the man who is thoughtless of his salvation might have some colour of hope. He might then say, with somewhat more shadow of reasonableness than at present, "I will put off my repentance till the time of sickness, or leisure, or old age:" though even then such conduct would be dreadfully presumptuous and absurd. But now, when he knows not what a single day may bring forth; when his thread of life may be snapped asunder in a moment; and when all the earthly vanities, for which he sacrifices his immortal hopes, may be taken away even before life itself fails; how extreme, how inexcusable, the folly of delaying the great object of human existence—the preparation for eternity!

Now only is the appointed time; now only is the day of salvation. If, under a false security respecting the continuance of life, we are neglecting to turn to God; to cast ourselves as penitent sinners upon the mercies and atonement of a crucified Saviour; and to live to the praise and glory of Him whose we are, and whom we are bound in duty to serve with all our heart, and mind, and soul, and strength; what will be our excuse should we be summoned, as we may be, in the midst of our indifference, to appear before our Omniscient Judge? Can we hope that the vain pleas with which we so often endeavour to quiet our own consciences, will be accepted at the tribunal of the Searcher of all hearts? Shall we dare to urge before our Creator, that we were desirous of enjoying the pleasures of sin for a season; of following our own ways and devices, however contrary to the will of God, so long as health and opportunity should last; and that we purposed at the close of life, when the eternal world was just opening upon us, to apply for that mercy which we had rejected so long, and under such aggravating circumstances of folly and ingratitude? Blessed indeed be the mercy of God, that, if there be any one who has thus obstinately held out against his convictions, but is at length convinced of his guilt, and is desirous of returning to the bosom of his Heavenly Father, it is not yet too late to amend his ways and obtain forgiveness—for the Saviour will not cast out, even at the eleventh hour, any that humbly come to him;—but no one, who puts off his repentance, has any warrant to hope that such will be his lot; for the fearful probability is, that, instead of becoming at length more sensible of his unhappy condition, he will be rapidly hardened by the deceitfulness of sin; his conscience will be seared; his long-stifled convictions will wear away, or prove to be only a vain remorse, not ending in true

repentance and conversion of heart ; till at length, being often reprov'd, and hardening his neck, he will suddenly perish, and that without remedy.

Surely, then, the consideration of the magnitude of our eternal interests, and the shortness and uncertainty of the time of our earthly trial, should make us often and seriously inquire, "How am I living? To what am I trusting? Whither am I hastening? And am I prepared for that never-ending state which lies before me?" And the practical conclusion from these inquiries should be, to delay no longer complying with that sacred admonition, "Seek the Lord while he may be found; call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord," depending upon his gracious assurance that "he will have mercy upon him;" "and to our God, for he will abundantly pardon" him.

One circumstance, which often renders men insensible to their best interests, is, that they behold the wicked in prosperity; they "think them happy that deal very treacherously." No visible infliction of Divine vengeance takes place; all is gay and prosperous; their sun shines, the air is calm around them, and their vessel appears to ride prosperously over the waves of life, as if proceeding safely to its destination. But contemplate the melancholy reverse. That giddy bark will not ride in safety long; the waves shall arise, the heavens shall be blackened, and an impending storm shall shatter it to pieces. "I was envious," said the Psalmist Asaph, "at the foolish, when I saw the prosperity of the wicked. They have no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Behold, they prosper in the world; they increase in riches." This scene raised the envy of Asaph.

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"Verily," said he, "I have cleansed my heart in vain, and washed my hands in innocency. Then I thought to understand this, but it was too hard for me." And how did he at length obtain an answer to his difficulties? He remembered that the time of the sinner's triumph is short. "I went," says he, "into the sanctuary of God: then understood I their end; how thou, O Lord, dost set them in slippery places; thou castest them into destruction: they are brought into desolation as in a moment; they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." David felt the same difficulty, and obtained the same answer to his doubts. "Fret not thyself," said he, "because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb. I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Man that is born of a woman, is of few days; and when these days are ended, awful beyond expression is our condition, if we have made this world our only portion, and have neglected the momentous concerns of a never-ending life! Time is rapidly passing away. How many a fresh addition is daily made to the inhabitants of the tomb! how many, who but as yesterday were hoping, or fearing, or contriving, or weeping, or rejoicing, like ourselves, are now laid cold and silent in the grave, till the morning of the resurrection! "Is there not an appointed time to man upon earth; are not his days like the days of an hireling?" Life in a few years will appear but as a dream; oh! that when we awake from it, it may be to everlasting joy and happiness! But to that end we must improve our few short hours; we must love,

serve, and obey God; we must repose, as guilty and helpless sinners, by faith in the atonement of our Redeemer; we must live a life of devotion, holiness, and diligence in every good word and work. And if wishing and endeavouring so to do, and trusting to the gracious assistance of God's Holy Spirit to enable us so to do, we yet feel, as we shall, our own weakness and insufficiency, we may turn even the affecting declaration of the text to the purpose of consolation and encouragement, remembering that our days are few, that our trial will speedily be ended, and that we shall soon enter into the joy of our Lord, where we shall be for ever secure beyond the possibility of change or affliction.

For the Christian Observer.

ON THE CAUSES OF WANT OF
SUCCESS IN THE MINISTRY.

(Continued from p. 333.)

THE remarks in my former paper related to those causes of want of success in the ministry which are referable (alluding to the parable of the Sower) to the nature of the seed and the soil, and to a failure in imploring those genial influences from above, that "dew of God's blessing," which are necessary for the success of the spiritual husbandry, and which must be diligently sought for by prayer, and in the use of every appointed means of grace, by all who desire a genuine and abundant harvest. There is, however, to drop the metaphor, another large class of impediments to pastoral usefulness, arising from the frailties and failures of ministers themselves; who, being men of like passions with others, need constantly to pray and study and labour, that the beneficial effects of their office be not impeded by their own errors or misconduct. It may be useful to the clerical reader to specify a few of these causes of failure, not for any invidious pur-

pose, but with a view to induce each member of the sacred profession diligently to examine his own heart and conduct, in order that no unnecessary obstacle may be thrown in the way of his ministerial usefulness. Nor will the subject be unprofitable to the lay reader also, if it excite him to take heed how he hears; which is quite as much his duty, as it is the duty of the ministers of Christ to take heed how they preach; and also if it lead him to detach the imperfections of ministers from the sacred truths which it is their office to propound, so as not to suffer any unworthiness in the messengers of the Gospel to make him neglect what is essential in their message to his own eternal interests.

Without attempting any regular classification, a few particulars will be cursorily suggested, which may be expanded and applied at the discretion of each individual to whose case they may be suitable.

1. And, *first*, one large class of failures in the usefulness of ministers who are really pious themselves, and interested in the duties of their vocation, may be traced to *defects of the understanding, as distinguished from those of the heart*.—Every good man is not in all respects a wise man; and the want of wisdom will operate injuriously throughout every part of a minister's character and conduct. In his sermons especially, the absence of a sound judgment will be particularly baneful: for it requires much wisdom "rightly to divide the word of truth;" to exhibit the doctrines and precepts of revelation in their due proportion; to embrace them in all their amplitude; to illustrate and enforce them by suitable arguments and appeals; to discriminate and classify characters; to adapt the exhortations of the pulpit to the various cases of a miscellaneous congregation; to trace the human heart in its multiplex windings; to unweave the numerous sophistries of the careless,

the hardened, the profligate, the self-righteous, the deluded, the antinomian, and the evangelical hypocrite—in short, to act worthy of an ambassador for Christ, a steward of the mysteries of God, from the first exhibition of the credentials of Revelation before the sceptic and avowed infidel, to the highest points connected with the edification of the most advanced believer. It is to be feared, that, among some otherwise conscientious men, there is often exhibited a very inadequate compliance with that apostolic injunction, “Give thyself to study;” and the evil consequences are felt in all their ministrations. A religious instructor should be a wise man and “a full man:” he should be deeply acquainted with the word of God, as the foundation of all his other acquisitions; and on this he should build as much varied intelligence, connected with the character and actions of mankind, and particularly the peculiar habits and necessities of his own flock, as an incessant course of diligence and observation can amass. Little can be hoped for from the exertions of a clergyman, however devotional his own spirit, if his parishioners have ground to think him weak, or wayward, or fanciful, or eccentric, or in any respect deficient in sound wisdom and useful knowledge.

2. Another cause of ministerial failure, is the *want of greater spiritual-mindedness in the clergy*.—To those who are wholly thoughtless respecting their own salvation and that of their hearers, these remarks are not intended to apply, for such cases are beyond our present consideration; but even among ministers of real piety, there is often a deficiency in those devout spiritual attainments which add lustre to the Christian and pastoral character. The flame burns indeed, but it does not burn brightly, and it consequently affords but little light to the surrounding world. This failure arises from the infirmity

of our fallen humanity: from the infection of nature, which remains even in them that are regenerated: the flesh striving against the spirit, and the spirit against the flesh. But it is a defect of a most dangerous and insidious character, and against which every Christian, and, if duty admitted of degrees, still *more* every Christian minister, is bound to watch and pray. It is not enough merely that a servant of Christ is on the right, and not on the wrong side of the line which separates the children of darkness from the children of the light and of the day; he must be diligently advancing in devout affections; he must be striving to acquire a more refined taste for spiritual objects, a greater delight in prayer and holy meditation; he must walk more closely with his God, and be more decidedly a man of another world: for unless he is thus advancing, he is going back, and may finally be among “them that go back to perdition.” “Let the word of Christ,” said the Apostle, “dwell in you richly;” now, for want of this “rich in-dwelling,” a clergyman, even though in the main sincere, soon relaxes into a frigid, perfunctory, official spirit. He is not habitually in a frame for his sacred duties. He finds, if summoned unexpectedly to any spiritual office, that a secret preparation of mind, which he would be almost ashamed to confess, is necessary before he can take a due interest in the employment. He cannot bring into the sick man’s chamber, or to the abode of a spiritually-minded Christian, the train of feelings which far too habitually colours his thoughts, and occupies his hours. His sermons, however excellent in other respects, are deficient in that almost undefinable charm, which carries the hearer at once, and without effort, to holy and celestial contemplations: they are not the compositions of a man who, so to speak, lives in heaven, and has no employment so dear to him upon earth, as

descanting on the delights, and we might almost say conversing in the language, of that blissful world; endeavouring by every means to allure thither his perishing fellow creatures. But an habitual spiritual-mindedness in a minister, casts a holy radiance around his path: it diffuses, as it were, an atmosphere of piety in his family and his parish; it spontaneously gives birth to the "thoughts that breathe and words that burn" in his sermons and conversations; it not only teaches men that they ought to be Christians, but it shows them practically what it is to become such; it kindles their hearts by contact; it persuades almost before it convinces; and leaves on the minds of those who witness its simple and unostentatious coruscations, an effect somewhat similar to that felt by the disciples in the journey to Emmaus: "Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?" For want of this devout ardour of soul, many sincere and pious men are very languid pastors; and the defect is the more to be dreaded in the present day, because the widely prevalent, and, to a certain extent, just, terror of fanaticism, is too apt to furnish an excuse for this coldness and secularity of spirit; as if there were any thing in the highest elevations of an habitual spiritual-mindedness contrary to truth and sobriety; any thing enthusiastic in a life of the most intense devotion, or in the hallowed communion of the soul with its Creator, Redeemer, and Sanctifier.

3. Another frequent cause of ministerial failure, even among good men, is the absence of an *affectionate and tender spirit*.—A clergyman, however wise or pious, if he is deficient in the kindly sympathies of the heart, must be content to forego a large measure of usefulness, especially among the poor, the young, and the afflicted. Even though there should be no assign-

able error of doctrine, or inconsistency of conduct, a coldness of heart, or even of manner, in a minister, will usually prevent his gaining access to the affections of his people. Tenderness was the predicted and the fulfilled character of Him who is the great exemplar to his church in Christian and ministerial attainments. He did not break the bruised reed or quench the smoking flax; his whole life was a career of mercy, benevolence, and disinterested affection. How deeply his immediate disciples drank of his spirit, may be seen, not only in the Epistles of his beloved Apostle St. John, whose memory is proverbially characterized by tenderness and sympathy, but even in those of a perhaps naturally less gentle spirit,—St. Peter; yea, of him who was once a "persecutor, and injurious," who "breathed out threatenings and slaughter," but whose altered character is evinced throughout his writings, and no where more so than in his Epistle to Philemon on behalf of his fugitive but penitent slave. It will instantly be felt, in perusing this affecting Epistle, or indeed almost any page of the New Testament, how efficaciously an affectionate spirit in the ministers of Christ finds its way to the human heart; and how very different would have been the effect, if, instead of such a spirit, had been exhibited the mere coldness of scholastic admonition, or the imperiousness of official dignity. Against nothing should a minister, who values his pastoral usefulness, more strenuously guard, than against unkind or objurgatory habits of address, either in the pulpit or in his private intercourse with his flock. Yet this is not enough: his *heart* must be imbued with amiable affections; he should feel a prompt and unsolicited expansion of soul towards his fellow creatures; he should love them as Christ loved him, and bear with them as his heavenly Father has borne with

him. It is impossible to calculate the ill effects arising from a hard, unfeeling discharge of clerical duties; or from austere or morose habits in the more retired walks of pastoral intercourse. Unhappily, the largest heart is not always accompanied with suavity and kindness of deportment; yet, without these, a minister, however justly respected, cannot hope to be the friend and adviser of his people; except so far, indeed, as the weight of his character, and a consciousness of his real excellence, may be a counterpoise for his external defect—for if the defect be a defect of heart, nothing can atone for it. The urbanity of the most accomplished courtier would be an utterly unworthy and inefficacious substitute for that Christian affection which urges a pious minister to “spend and be spent” for his people.

It would be tedious to enter into particulars on this inexhaustible subject; but it may not be inapposite to remark, that a clergyman of piety, if he would be generally useful in his parish, should especially beware of indulging a harsh spirit towards those who slight or oppose his efforts for their welfare; and also towards religious persons who do not quite accord with his own views of Christian doctrine. He must not be a man of party-spirit: his parish is his family, and it is his duty to be zealous for the benefit of all its members. He will, indeed, like the Royal Psalmist, make his delight with “the excellent of the earth;” but this just preference will be far from leading him to display an acrimonious, or censorious, or supercilious spirit towards others. If he could fully imitate his Saviour, no degree of vice, no species of provocation, would be able to overcome his gentleness and patience.

The importance of this tender and affectionate spirit is the greater, because “man is born to trouble,” and the majority of those scenes, in which the presence of the minis-

ters of Christ is most welcome, are those of pain, and want, and suffering, and dejection. A minister, therefore, must “weep with them that weep;” his sweetest melodies must be attuned to a somewhat plaintive key. For *his* sake, his Redeemer became “a man of sorrows;” and though, for that very reason, his followers are privileged to rejoice, yet their joy is allied to a tenderness of spirit which is not very remote from sorrow; or which, at least, even in its most elevated moments, is not unapt for the tenderest sympathies of our nature. Habitual cheerfulness is the frame of mind which a minister will desire to cherish; but, at the same time, it must be a cheerfulness so chastised, and so growing out of devout affections, as readily to blend with the solemnities of religion, and the most afflicting scenes of human misery. His whole conduct should seem to say, The world is full of vice, and pain, and depression; but religion suggests an all-powerful remedy. His flock should ever feel that he is the bearer of this remedy. Whether he visits the sick or the healthy, the destitute or the prosperous, the young or the old, his presence should be hailed as the harbinger of good. His very remonstrances and reproofs should be more in affection and sorrow than in anger. The most erring of his flock should feel that he loves their souls, and seeks their happiness; and, however much they may at first neglect or despise his message, such a line of conduct will in time usually melt the hardest heart, especially when those visitations of sickness, desertion, or bereavement arrive, which sooner or later fall to every person’s lot: at which periods the presence of a devout and affectionate pastor will be often valued as the visit of a ministering angel, even by those who least courted his admonitions in their hour of prosperity.

(To be concluded.)

To the Editor of the Christian Observer.

It must be peculiarly gratifying to every Christian mind to witness the great extension of a sincere and zealous piety among so many of the young men under instruction at our Universities; from whose future exertions incalculable blessings may be expected to the church and to the world. Those of them who are studying with a view to the sacred office, have, I doubt not, duly weighed the motives which have influenced their choice; and have reason to hope that they have not been actuated merely by a prospect of preferment, or worldly interest; but that the benefit of immortal souls, which cannot be unconnected with the glory of God, has been their primary inducement to turning their thoughts to the sacred ministry.

It is not, however, sufficient that the motive be correct; the end is still to be attained; and unceasing diligence and watchfulness are required for persevering in the path marked out for the candidates for this important office. In particular, very close attention to various preparatory studies is requisite. Without habitual vigilance, much valuable time may be frittered away at college; and if, through neglect or indolence, the opportunities of improvement afforded during the period of academical education be lost, the evil can never be wholly repaired. In this, as in all other departments of human life, the parable of the Talents affords great encouragement to the diligent, and a solemn warning to the slothful; "For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."

Religious students have many advantages over others. Besides those habits of diligence, sobriety, and temperance, and that repose of mind, which a religious course of

life is calculated to inspire, the Christian student enjoys the advantage of being actuated by a strong sense of duty, and of living in a spirit of prayer: for he who prays most diligently, will study to the greatest advantage, because he will enjoy the blessing of God on his exertions; and I need not remark, that prayer, and a diligent use of the means for attaining knowledge, are both necessary, and should ever be united.

But, even to the most pious and conscientious student, a college life presents many snares. Circumstances will frequently occur to unsettle his mind, and to withdraw him from his pursuits. Decision of character is therefore indispensable. The hours of study should never be suffered to be intruded upon; even intercourse with friends should be restricted; worldly associates especially should be avoided; and a constant guard should be kept, to repel whatever has a tendency to distract the thoughts. Common gratitude, as well as a sense of duty, should prompt to this necessary self-denial; for nothing surely can be more distressing to the friends of a youth, who may perhaps have made many painful sacrifices to promote his wishes with regard to his future designation, than to find that his improvement has not kept pace with his advantages.

This decision of character is also necessary with regard to the interests of the soul; for scholastic studies tend powerfully to deaden devotional feeling; so that, without great watchfulness and circumspection, the heart may almost insensibly become cold to the most affecting and important subjects, while the thoughts are engrossed by others of a merely secular character. Many a warm-hearted religious youth, in his eagerness to excel in literary attainments, it is to be feared has lost sight of the principles which influenced his conduct at first setting out on his acade-

mical career. It is lamentable that the means which are necessary to be used, in order to the ultimate attainment of a laudable object, should thus, by the weakness or corruption of our nature, be perverted to the purposes of evil. Piety and learning, like prayer and diligence, should go hand in hand; the one reflects lustre on the other: though, to the student who forgets the end in the means, it may be necessary to add, that the one so far outshines the other, that the Apostle Paul was content to forego all the advantages which he had attained at the feet of Gamaliel, and to count all things as loss, for the excellency of the knowledge of Christ Jesus his Lord.

Not only in proportion as the Christian student withdraws from the influence of the world, and lives near to God in private, will his *own* soul prosper or decline; and his future usefulness, to a considerable extent, take its measure from the right or wrong use he makes of his academical advantages, literary and spiritual; but his conduct is important also to those around him: for the eyes of his companions and contemporaries are upon him, and he is responsible for his example, not only as far as regards himself, but as respects them also. When a student for the sacred ministry reflects upon his future designation as a servant of the Most High, to whom will be committed the care of immortal

souls, how incumbent is it upon him to ask himself; "Am I walking consistently with my sacred profession, as a Christian man, a Christian student, and an intended candidate for the Christian ministry? Am I humble, gentle, and forgiving? Am I diligent and studious? Am I pure and temperate in my habits; devotional in my spirit; and in all things endeavouring to adorn the doctrine of God my Saviour?"

I have suggested these few cursory hints, for those whom they may concern to improve upon at their leisure. There is one part of the subject in particular, which I could wish to see treated more at length by some person equal to the discussion; I mean, the duty of religious students conscientiously devoting their minds to the peculiar studies of their college and university. Those who are much acquainted with either of our universities, and especially Cambridge, will feel the great importance of this topic;—a topic well worthy the pens of those whose piety, talents, and experience on the subject, entitle them to guide the minds of the religious part of the public, and especially of the rising race of academical students. Should any person, thus qualified, see fit to take up this suggestion, he would confer a favour on many of your readers, and promote the cause of sound learning and religion.

E. M.

Miscellaneous.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 418.)

Philadelphia, Oct. 1819.

As I am now resting a little after my wanderings, I am anxious to take

the earliest opportunity of complying with your wishes, and of giving you the impressions I have received of the American character in the course of my route. I might indeed have done this at an earlier period, but it would have been with less satisfaction to myself.

Indeed, I have occasionally been led to doubt whether I have viewed the subject with impartiality, either while receiving the kind attentions which I have so generally met with, or when exposed to the inconveniences incident to travelling in the unsettled parts of the country. I have sometimes been ashamed to find how much my opinions were influenced for the moment by humour or circumstances, and how necessary it was to guard against forming ideas of a particular town from the reception which I might happen to meet with, or the circle into which I might accidentally fall. I shall in future have little confidence in any general conclusions respecting a country, founded on the experience of a single traveller; since, however candid may be his representations, they must necessarily be drawn from a range of observation comparatively limited; and be tinged, at least in some degree, with his own mental peculiarities.

Having thus prepared you to receive my statements with caution, I will give you my impressions without reserve.—If, in opposition to their republican principles, we divide the Americans into classes, the first class will comprehend what are termed the Revolutionary Heroes, who hold a sort of patent of nobility, undisputed by the bitterest enemies to aristocracy. Their numbers, indeed, are few, but they have too many peculiar features to be embraced in the description of any other class of their countrymen. Many of them were educated in England; and even those who never travelled had generally the advantage of the best English society, either colonial or military. They were formed in the English school; were imbued with English associations; and, however active they were in resisting the encroachments of the mother country, they are, many of them at least, delighted to trace their descent to English families of rank, and to boast of the pure

English blood which flows in their veins. In the families of these patricians, in which I have spent many agreeable hours, I met with nothing to remind me that I was not in the society of that class of our well-educated country gentlemen, who occasionally visit the metropolis, and mingle in fashionable or political life. The *old* gentlemen of this class are indeed *gentlemen* of the old school; and the young ladies are particularly agreeable, refined, accomplished, intelligent, and well-bred.

The second class may include the leading political characters of the present day, the more eminent lawyers, the well-educated merchants and agriculturists, and the most respectable of the *novi homines* of every profession. It will thus comprise the mass of the *good* society of America; the first class, which comprehends the *best*, being very limited, *sui generis*, and about to expire with the present generation. The manners of this second class are less polished than those of the corresponding class in England, and their education is neither so regular nor so classical: but their intellects are as actively exercised, and their information at least as general, although less scientific and profound. The young ladies of this class are lively, modest, and unreserved; easy in their manners, and rather gay and social in their dispositions: at the same time, they are very observant of the rules of female propriety; and if they ever displease, it is rather from indifference than from either bashfulness or effrontery. Their appearance is generally genteel and agreeable; their figures are almost universally good; and they dress remarkably well—in this city, indeed, more to my taste than in almost any place I recollect: for which they are indebted partly to the short passages from Europe, which waft across the Atlantic the latest fashions from London and Paris; partly to their accommo-

dating tariff, which places within their reach the beautiful Canton crapes, and all the most elegant materials for dress which American enterprise can collect in the four quarters of the globe; and partly to the simplicity of the Quaker costume, which has had a happy and sensible influence on the taste and habits of the community at large. Their tone of voice, which is generally a little shrill, and their mode of pronouncing a few particular words, are the peculiarities of manner which I think would be most remarked upon in the best society in England. Generally speaking, also, the style of female education in America is less favourable to solid acquirements than with us. The young ladies here go earlier into society than in England, and enter sooner into married life: they have not, therefore, the same opportunities for maturing their taste, expanding their intellect, and acquiring a rich store of well-arranged and digested knowledge, as those have who devote to improvement the longer interval which climate or custom has with us interposed between the nursery and the drawing-room. In the highest class, especially in Carolina, there are many exceptions to this general remark; and among the young ladies of Boston there appeared to me to be, if less refinement than in the Carolinians, yet a very agreeable union of domestic habits and literary taste, and great kindness and simplicity of manners.

The third class may comprehend all below the second; for, in a country where some would perhaps resent even the idea of a second class, this division is sufficiently minute. This class then will include the largest proportion of the American population; and it is distinguished from the corresponding classes of my countrymen (the little farmers, innkeepers, shopkeepers, clerks, mechanics, servants, and labourers) by greater acuteness and intelligence, more regular habits of read-

ing, a wider range of ideas, and a greater freedom from prejudices, provincialism, and vulgarity. It is distinguished, also, by greater *coldness of manner*; and this is the first of the charges against the nation generally, on which I shall remark.

As respects the highest classes, I think this charge is in a great measure unfounded; their reception of a stranger, at least, appearing to me as frank and as warm as in England. To that part of the population which I have included in the third class, the charge attaches with strict propriety, and in many cases their coldness amounts to the English "cut direct." At first it incommoded me excessively, especially in the women in the country, who showed it the most; and I have sometimes been disposed to ride on, not in the best temper, when, arriving at an inn, after a long stage before breakfast, and asking very civilly, "Can we have breakfast here?" I have received a shrill "I reckon so," from a cold female figure, that went on with its employments, without deigning to look at us, or to put any thing in motion to verify its reckoning. In due time, however, the bread was baked, the chicken killed, and both made their appearance, with their constant companions, even in the wildest part of America, ham, eggs, and coffee. The automaton then took its place; and if I had been an automaton also, the charm would have remained unbroken; but I do not remember an instance in which the figure did not converse with good humour before I rose. Very often, however, our reception was warm and friendly; and the wife or daughter who poured out my coffee was frank, well-bred, obliging, and conversible. The coldness of the men, also, I soon found to be confined principally to their manner, and to indicate no indisposition to be sociable and accommodating. On the contrary, in a route of more than 7000 miles, of which I travelled nearly 2000 on

horseback, and the rest in steam-boats and stages, I have found the various classes as accommodating and obliging as in England; sometimes, I confess, I have thought more so. Some parts of Georgia and the Carolinas might suggest a slight qualification of this remark; while East Tennessee, and the valley of the Shenandoah, might almost claim a warmer eulogium. In the course of my route, I have met with only one instance of personal rudeness, and that too slight to be mentioned, except for the sake of *literal* accuracy. My servant's impressions correspond with mine. On questioning him, at the termination of our route, he said he thought "the Americans quite as ready to serve us and one another as the English;" and that they were continually expressing their surprise to find Englishmen so civil. Now our civility was nothing more than would naturally be suggested by a recollection of the institutions of the country through which we were travelling, and a general desire to be pleased with friendly intentions however manifested. The coldness of manner of the Americans, however, is a great defect, and must prejudice travellers till they understand it a little.

With regard to the *vanity* which is charged upon them: this foible is admitted by all their sensible men, who are disgusted with the extravagant pretensions maintained in inflated language in their public prints. I have heard some of them jocosely say, that they expect their countrymen will soon begin to assert that they are not only the most powerful and the most learned, but the oldest nation in the world.

In good society, however, I have seldom witnessed this vanity in any remarkable degree, and I really think I have seen more of it in the Americans I have met with in England, than in the whole range of my observation since I landed in this country. When I have made the concessions to which I thought

the Americans fairly entitled, I have not often observed a disposition to push their claims too far, but, on the contrary, a readiness to suggest some point of comparison in which Great Britain has obviously the advantage. And, without attempting to defend an acknowledged defect in their character, I must confess the Americans have some excuse for their vanity. Descended (which of us will dispute it?) from *most illustrious ancestors*, possessing a territory perhaps unequalled in extent and value, victorious in the infancy of their history in a struggle for their independence, and rising with unprecedented rapidity in the scale of nations, they must be more than mortal if they were not elated with their condition; and if sometimes they may appear to draw too heavily on the future, and to regard America rather as what she is to be, than what she is, I must own that I never yet met with an American who carried his views of her future greatness so far as I should be disposed to do if she were my country, and if I could be satisfied of the predominating influence of *religious principle* in her public councils.

As for the *inquisitiveness* of the Americans, I do not think it has been at all exaggerated. They certainly are, as they profess to be, a very inquiring people; and if we may sometimes be disposed to dispute the claims of their *love of knowing* to the character of a *liberal curiosity*, we must at least admit that they make a most liberal use of every means in their power to gratify it. I have seldom, however, had any difficulty in repressing their home questions, if I wished it, and without offending them; but I more frequently amused myself by putting them on the rack; civilly, and apparently unconsciously, eluding their inquiries for a time, and then awakening their gratitude by such a discovery of myself as I might choose to make. Sometimes a man

would place himself at my side in the wilderness, and ride for a mile or two without the smallest communication between us, except a slight nod of the head. He would then, perhaps, make some grave remark on the weather; and if I assented in a monosyllable, he would stick to my side for another mile or two, when he would commence his attack. "I reckon, stranger, you do not belong to these parts." "No, sir, I am not a native of Alabama." "I guess you are from the north." "No, sir, I am not from the north." "I guess you found the roads mighty muddy, and the creeks swimming. You are come a long way, I guess." "No, not so very far; we have travelled a few hundred miles since we turned our faces westward." "I guess you have seen Mr. —, or General —" (mentioning the names of some well-known individuals in the middle and southern states, who were to serve as guide-posts to detect our route;) but, "I have not the pleasure of knowing any of them;" or, "I have the pleasure of knowing all," equally defeated his purpose, but not his hopes. "I reckon, stranger, you have had a good crop of cotton this year." "I am told, sir, the crops have been unusually abundant in Carolina and Georgia." "You grow tobacco, then, I guess," (to track me to Virginia.) "No, I do not grow tobacco." Here a modest inquirer would give up in despair, and trust to the chapter of accidents to develope my name and history; but I generally rewarded his modesty, and excited his gratitude, by telling him I would torment him no longer.

The courage of a thorough-bred Yankee* would rise with his difficulties; and, after a decent interval, he would resume: "I hope no offence, sir; but you know we

Yankees lose nothing for want of asking. I guess, stranger, you are from the old country." "Well, my friend, you have guessed right at last, and I am sure you deserve something for your perseverance; and, now, I suppose it will save us both trouble if I proceed to the second part of the story, and tell you where I am going. I am going to New-Orleans." This is really no exaggerated picture: dialogues, not indeed in these very words, but *to this effect*, occurred continually, and some of them more minute and extended than I can venture upon in a letter. I ought, however, to say, that many questions lose much of their familiarity when travelling in the wilderness. "Where are you from?" and "whither are you bound?" do not appear impertinent interrogations at sea; and often in the western wilds I found myself making inquiries which I should have thought very free and easy at home. And, indeed, why should that be deemed a breach of good manners in North America, which in South America is required by the rules of common politeness? "The Abipones of Paraguay," says Dobrizhoffer, "would think it quite contrary to the laws of good breeding were they to meet any one and not to ask him where he was going; so that the word *miekauè*? or *miekau-chitè*? 'where are you going?' resounds in the streets."

The next American habit on which I will remark, which always offended me extremely, is the almost universal one of *spitting*, without regard to time, place, or circumstances. You must excuse my alluding to such a topic; but I could not in candour omit it, since it is the most offensive peculiarity in American manners. Many, who are really gentlemen in other respects, offend in this; and I regretted to observe the practice even in the diplomatic parties at Washington. Indeed, in the Capitol itself, the dignity of the senate

* In America, the term Yankee is applied to the natives of New-England only, and is generally used with an air of pleasantry.

is let down by this vile habit. I was there the first session after it was rebuilt; and as the magnificent and beautiful halls had been provided with splendid carpets, some of the senators appeared at first a little *daunted*; but after looking about in distress, and disposing of their diluted tobacco at first with timidity and by stealth, they gathered by degrees the courage common to corporate bodies, and before I left Washington had relieved themselves pretty well from the dazzling brightness of the brilliant colours under their feet. It was mortifying to me to observe all this in an assembly whose proceedings are conducted with so much order and propriety, and in chambers so truly beautiful as the Senate and House of Representatives—the latter the *most* beautiful hall I ever saw.

Another thing which has displeased me, is *the profusion and waste usually exhibited at meals*. Except in the very best society, the plate is often loaded with a variety of viands, which are dismissed half-eaten. An Englishman is shocked at the liberal portions allotted to the young ladies, till he finds they afford no measure of the appetites of those to whom they are sent, who appear to be as abstemious as his own fair countrywomen. Still this exhibition of waste is always displeasing; and when viewed in connexion with the sufferings of so many of the population of our country, is also distressing. But the necessaries of life are here produced in abundance, and, with very few exceptions, are within the reach of every one. I only recollect seeing three beggars since I landed.

After touching on these points, I do not feel willing to conclude my letter without reminding you of the kindness and hospitality, the good sense and intelligence, which I have every where met with; and of that frequent exhibition of philanthropic and religious feeling

which has given a peculiar interest to many of the scenes through which I have passed. The American character, to be estimated correctly, must be regarded as a whole; and as a whole it has been calumniated to a degree derogatory both to the intelligence and the generosity of my country. The Americans have been exasperated into unfriendly feelings by our real jealousy and apparent contempt; and their very sensibility to our good opinion, which they cannot conceal, has rendered the misrepresentations of our travellers and journalists the more irritating. Americans have often asked me if we do not in England consider them a horde of savages; and when the question has been proposed to me by a fair lady, in a handsome drawing-room furnished with every article of luxury which money could procure in London or Paris, I found no difficulty in acquiescing in the conclusion which she seemed to draw from a hasty glance around her, that such an idea would not be *quite* just. On such occasions I have often thought how many of my candid and liberal female friends would blush, if they could be introduced for the evening, to find how erroneous were their previous ideas of trans-Atlantic society. But it is when joining in religious worship with exemplary and eminent Christians, or witnessing the extent and variety of their benevolent efforts, that I most keenly feel the apathy with which in England we are accustomed to regard our American brethren. I really am not without hopes, that it may yet become the fashion for ladies of the two countries to reciprocate visits across the Atlantic. Then, and perhaps not till then, will my countrywomen learn to do justice to their Western sisters; and leaving it to us, their knights-errant, to maintain their own superiority, as in duty bound, will begin to think it *possible* at least that intelligence, refinement, and piety

may combine, even on this side of the Atlantic, to form characters justly entitled to esteem and affection. The supercilious disdain with which, in many circles, the very idea of polished society in America is rejected, would be suppressed by a more correct estimate of American manners; and prejudice would be succeeded by candour and liberality. Christian sympathy also would be awakened towards those unknown distant friends, who, sprung from the same stock, and speaking the same language, profess also the same religion; and who, strangers and pilgrims on the earth, like their European brethren and sisters, are travelling a thorny road to that better country where all true Christians will be for ever united in one common family.

My very sensibility to the unrivalled excellencies of my fair countrywomen makes me additionally solicitous that *they*, at least, should be exempt from those unchristian prejudices, which some of my countrymen appear to regard as proofs of patriotism. The pleasure and exultation with which I have just been listening, in a large party, to warm eulogiums on Mrs. Hannah More and Mrs. Fry, and some other of our illustrious females, have rendered me at this moment peculiarly susceptible on this point; and you must excuse me if I write with corresponding earnestness.—The conversation afterwards turned on the signs of the times in both countries; and on our rambles in Canada, where many of the party had spent the summer. It was very pleasant to compare our adventures and impressions. Montreal and Quebec are so much like old European towns, and differ so widely from the airy, expansive cities of the United States, that an American feels as far from home on his first arrival in a Canadian city, as I did in the forests on the Mississippi. As he looks round him, he feels more and more in a foreign land; and the foreign language

and gentle manners of the native Canadians confirm the impression. The pomp of monarchy, even when dimly seen in the regalia of a viceroy; the aristocratical distinctions apparent even in a colony; the vestiges of the feudal system to be traced in the surrounding seignories; the nunneries, and the Catholic churches, with their vesper and matin bells; the Catholic clergy walking in the streets; and the boards of plenary indulgence suspended from the walls, are all calculated to recall impressions connected rather with the old world, than with the newly discovered continent, where man still shares his divided empire with the beasts of the forest. Here no gray tower meets the eye, to call back the imagination to scenes and incidents of elder times; no monastic edifices, to revive the memory of ancient superstitions; no regalia, transmitted through a line of kings; no feudal magnificence; no baronial splendour; no sacred depositories of the ashes of generations who have slept with their fathers during a thousand years: all is new, fresh, and prospective; and if the mind *will* take a retrospective glance, it is but to expatiate in the regions of fancy, or to lose itself in the clouds which rest on the early history of the aborigines.—But I shall have tired you.

(To be continued.)

To the Editor of the Christian Observer.

I FREQUENTLY hear both clergymen and students for holy orders mention that it is the intention of their parents or friends, instead of investing their property in the funds or elsewhere, to purchase for them an advowson, or presentation to a benefice. On expressing my surprise, and stating the direct illegality of being privy to such a proceeding, in the face too of a solemn oath, I am told in reply, that it is but the breach of a sta-

tute, the observance and operation of which custom has set aside (witness the constant advertisements both of buyers and sellers in the public prints;) and that, so long as the party to be benefited is not directly seen in the negotiation, no offence is committed for which he needs fear being called to account. It is perhaps added, that where the motive is not the pursuit of gain, but the honest desire to obtain an enlarged sphere of permanent usefulness, the transaction is rather worthy of praise than of blame.

But, apart from its being *legally* wrong, I wish to inquire, whether such a transaction is not also *morally* wrong. However slight, or merely verbal, a connexion, simony may have with the crime of Simon Magus, is not the practice in question evil in itself, and part of an essentially bad and corrupt system? If an individual, with means corresponding to his benevolence, has, perhaps ages ago, built and endowed a church, in consequence of which the right of presentation has been vested in his family, in order that pious, active, and exemplary ministers may from time to time be appointed; do not the family, by selling the presentation, retake what was freely given, and given for the express object of perpetuating the blessing of a faithful Christian ministry by men of piety and learning, whom it was intended to encourage, but who, unless possessed of private fortune, must now in most cases give way to mere capitalists, the best bidders for a benefice? Surely a *sacrilege*, of far more mischievous a description than stealing the church-plate, is committed, when the church is deprived of the ministrations of meritorious men, and left to the care of those who claim their tithe as a mere matter of personal and purchased right, rather than as a free-will offering at the altar at which they serve—an offering which involves a corresponding obligation

on the part of the receiver, to be instant, in season and out of season, for the spiritual benefit of those who thus supply his temporal necessities. The greater sin in such cases may indeed be charged on the patron; but, as an honest man would not encourage thieves by buying stolen goods, so neither, I think, ought a conscientious Christian and churchman to countenance a system begun and concluded by perjury and dishonesty, and which leads to many evil consequences in its operation on religion and the spiritual interests of the people. The subject is certainly one of great moment; and I am anxious that the insertion of this paper should elicit the sentiments of some, who, from their experience, are capable of viewing the question in a just and comprehensive manner.

OXONIE COMMENSALIS.

To the Editor of the Christian Observer.

HAVING lately become a member of the "Society of Arts, Manufactures, and Commerce,"—a society the very title of which renders any comment on its utility superfluous—I was much distressed at observing in their lecture-room, among the works of that celebrated British artist, Barry, a picture which exhibits a principle of a most latitudinarian and exceptionable nature. The motto affixed to this painting is, "Elysium, or the final state of Retribution." The motley groups of characters collected together consist of kings, statesmen, philosophers, literati, poets, painters, and architects: amongst whom I recognised heathens and unbelievers, whose infidelity, however, does not, it seems, preclude them from a blissful mansion in the world of "final retribution." Here may Pascal and Descartes, like men of congenial spirit, as well as intellect, enjoy sweet communion together. Here may the Mantuan bard quaff a cup of nectar with the Arch-

bishop of Cambray : indeed, the one is actually drawn leaning on the shoulder of the other. Here the author of *Peregrine Pickle*, with its accompanying novels, may enjoy the reflection of having been the instrument of diffusing much *happiness* to mankind. I was, however, disappointed at not being able to descry the faces of any of our celebrated Reformers (and surely in this Elysium there was much need of *reform*;) or of any of our great divines, except Bishop Butler. The author of the "*Night Thoughts*" has indeed a place; but so have also the authors of a *Tale of a Tub*, and the *Sentimental Journey*. It is a pity that Luther could not have been here, to shake hands with Erasmus and Leo the Xth : they would have formed a noble triumvirate. In another corner of the canvass our eyes are attracted by an exhibition of *Tartarus*; the inhabitants of which, however, are more appropriate, being composed of the vices personified, though at first sight I imagined that this place of condemnation was set apart only for poor and ignorant persons.

The picture, I am aware, may be entitled to estimation as a work of art; and, in reply to my objection to it in a religious point of view, it may be urged that it is only an imaginary representation, not intended to exhibit a reality. I should certainly be disposed to put this interpretation on it myself, were it not for the seriousness of the inscription placed over it; and for the circumstance, that, in the catalogue of pictures circulated by the society, the false and mischievous principle which I am reprehending appears in print as well as on canvass, and is comprised in the following words, printed in larger letters than the rest of the page, as if with an intention of giving them greater publicity : "The attainment of man's true rank in the creation, and his present *and future* happiness, individual as well as

public, depend on the cultivation and proper direction of the human faculties." Now, I would argue, that if this maxim, in its obvious meaning, be true, religion is false, and ought to be banished from the affairs of human life, as a useless and impertinent intruder. Could the apostles and martyrs have foreseen such an Elysium, they might have spared their blood; and a Greater than apostles and martyrs would never have come down from heaven, and have submitted to pain, and reproach, and an ignominious death, but would have left the human race to find their own way to life and immortality, each one according to his own fancy and inclination.

F. A. S.

For the Christian Observer.

ON THE LAWS AGAINST THE
PROFANATION OF THE SABBATH.

IN every Christian country, especially where the mild and salutary influence of the Gospel has been permitted actively to operate, the observation of the Sabbath day has been justly deemed of the greatest importance. "The profanation of the Lord's day," says Judge Blackstone, in his invaluable *Commentaries* (vol. iv. p. 63,) "is an offence against God and religion, punished by the municipal law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, if considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of

spirit; it enables the industrious workman to pursue his occupations in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, but which would be worn out and defaced by an unremitted continuance of labour, without any stated times of recalling them to the worship of their Maker." The remarks of this celebrated man deserve regard, not merely from their intrinsic excellence, but from his known probity and wisdom.

Without entering into an historical view of the progress of Christianity in this country, and of the connexion between that progress and the enactment of laws for the regulation of this sacred day, I shall confine my remarks chiefly to those laws which are at present in operation, with a view to show their inadequacy.

The laws of Athelstan (chap. 24) forbade all merchandizing on the Lord's day, under very severe penalties. It appears that such restrictions were then peculiarly necessary, and they were eminently useful.

In the 27th year of the reign of Henry VI., an act was passed, declaring "that all fairs and markets upon feast-days or on Sundays (the four Sundays in harvest excepted) should clearly cease, on pain of forfeiture of the goods exposed to sale; and fairs holden theretofore on solemn festivals, should thereafter be holden three days before or three days after such festivals."

In the reign of Queen Elizabeth three statutes were passed, which are still unrepealed, but which are wholly incompatible with those principles of religious liberty, which, happily for this country, all parties unite to recognise, and under the benignant influence of which the cause of Christianity has rapidly advanced. I refer to the 1st of Eliz. c. 2; the 23d Eliz. c. 1, §. 5, 8, 11; and 29th Eliz. c. 6, §. 7. By the first of

these acts, it is declared, "That all persons, not having a reasonable excuse, shall resort to their parish church or chapel (or to some congregation of religious worship allowed by law,) on every Sunday, on pain of punishment by the censures of the church, or of forfeiting one shilling to the poor for every such offence." By the other two it is declared, "That every person above sixteen years of age who shall not repair to some church, chapel, or usual place of common prayer, being convicted thereof before the judges of assize, or justices in sessions, shall forfeit twenty pounds a month;—one third to the King; one third to the maintenance of the poor of the parish, and the houses of correction, and of impotent and maimed soldiers, as the Lord Treasurer, Chancellor, and Chief Baron of the Exchequer, shall order; and one third to him who shall sue in any court of record." And the last of these statutes further declares, "That if the penalty be not paid in three months after judgment, he shall be imprisoned till he pay, or conform himself to go to church." The penalty imposed by these latter acts, it was also determined, did not dispense with the forfeiture of one shilling; and the shilling was declared to be immediately forfeited for absence on each particular day.

By the 29th Eliz. and 3d James, c. 4, §. 8, 9, the method of levying the payment of the penalties is specified; and the latter statute also declares, "That every person who shall retain in his service, or shall relieve, keep, or harbour in his house, any servant, sojourner, or stranger, who shall not repair to church, but shall forbear for a month together, not having reasonable excuse, shall forfeit ten pounds for every month he shall continue in his house such person so forbearing."—To these statutes reference is now seldom made. It is rightly admitted, that attendance on

a place of religious worship is solely a religious duty; and that, on the one hand, no service can be acceptable to God which is rendered only to avoid the penalties inflicted by human laws; and, on the other hand, that no human tribunal has any right to interfere between God and man, and to legislate on matters which are above and beyond all such legislation. The repeal of these statutes would therefore be important, if bigotry and intolerance were likely to venture to enforce them; but the genius of the age renders the repeal no further essential, than that all laws which are useless or improper should be forthwith rescinded.

These, however, appear to be the only statutes which are unnecessary or unwise. With regard to the remainder, however inefficient some of them may be in operation, all are correct in *principle*, though the penalty may be too trivial for the offence, or the mode of recovery may be dilatory and vexatious.

As a contrast to the statutes just referred to, King James I. disgraced himself and his country by his "Book of Sports," in which he declared to his subjects, "That dancing, archery, leaping, vaulting, May-games, Whitsun-ales, and Morris-dancers were lawful;" and commanded "that no such honest mirth or recreation should be forbidden to his subjects on Sunday, after the evening service."

In the first year, however, of the reign of Charles I. chap. 1, such improper and indecent conduct was prohibited, and it was declared that every person indulging in any games should, for every offence, either forfeit the sum of three shillings and fourpence, or be set publicly in the stocks for three hours. But the inadequacy of this penalty, and the negligence of the police, are at present so lamentable, that in many places, both in London and throughout the country, games of the most improper character are indulged in with impu-

nity. To this fact especial attention should be paid.

In the third year of the reign of the same monarch a beneficial statute was passed, declaring, "that no carrier with any horse or horses, nor wagonmen with any wagon or wagons, nor carmen with any cart or carts, nor wainmen with any wain or wains, nor drovers with any cattle, shall, by themselves or any other, travel on the Lord's-day, on pain of twenty shillings; or if any butcher, by himself, or any other for him, with his privity and consent, shall kill or sell any victual on the Lord's-day, he shall forfeit six shillings and eightpence." But notwithstanding this statute, and another on the same subject, no offences are more frequently committed than those just specified. Throughout the country, cattle are permitted to be driven; and in large towns, and especially in the metropolis, butchers now very generally open their shops on Sunday morning, and frequently during Divine service, to pursue their callings, and openly to violate the laws of God and their country.

These penalties were, however, limited to but a few descriptions of persons, till, by the 29th Charles II. c. 7, it was enacted, that "no drover, horsecourser, wagoner, butcher, higgler, or any of their servants, shall travel, or come into his inn or lodging, on the Lord's-day, or any part thereof, on pain of twenty shillings;" and in general, that "no tradesman, artificer, workman, labourer, or other person, shall do or exercise any worldly labour, business, or work of their ordinary callings, on the Lord's-day, (except works of necessity and charity; and except dressing of meat in families, or dressing or selling of meat at inns, cook-shops, or victualling-houses, for such as cannot otherwise be provided:" and by the 9th Anne, c. 23, §. 20, except licensed hackney coachmen and chairmen within the bills of mortality,) "on pain of every

offender above fourteen years of age forfeiting five shillings; and also, that no person shall publicly cry, show forth, or expose to sale, any wares, merchandizes, fruit, herbs, goods or chattels whatsoever, on the Lord's-day, (except crying and selling of milk before nine in the morning, and after four in the afternoon; and except mackarel, which may be sold on Sundays before or after Divine service, by the 10th and 11th William, c. 24, §. 14,) on pain of forfeiting the same: and also, that no person shall use, employ, or travel on the Lord's-day, with any boat, wherry, lighter, or barge, (unless allowed by a justice of peace, &c. on extraordinary occasion; and except forty watermen, who may ply on the Thames on Sundays betwixt Vauxhall and Limehouse, by the 11th and 12th William, c. 21, §. 13,) "on pain of five shillings; and if any person offending in any of the premises shall thereof be convicted, in ten days after the offence, before one justice, on view, or confession, or oath of one witness, the justice shall give warrant to the constables or churchwardens to seize the goods cried, showed forth, or put to sale, and to sell the same, and to levy the other forfeitures by distress, to the use of the poor, except that the justice may, out of the same, reward the informer with any sum not exceeding one third part; and for want of distress, the offender shall be set publicly in the stocks for two hours."

The penalties thus inflicted are very trivial, and are also difficult to be recovered. The Christian and surnames of the offending parties must be ascertained; the person who actually buys must be specified; *the money must be seen to pass*; and various other formalities must be attended to, before five shillings can be recovered from a man whose profits on a Sunday morning are frequently perhaps five pounds, or even a larger sum.

In one parish in London, the

churchwardens, with laudable assiduity, repeated their exertions to recover the penalty in spite of all the difficulties which presented themselves, until at length, subdued by their energy and perseverance, the butchers requested that the beadle might attend on them every Monday morning for five shillings, which should be regularly paid, in order to save themselves the trouble of attending at a police office.

Another example of similarly flagrant conduct is also worthy of attention. In the parish of Covent Garden is held a market, and the fruiterers and green-grocers inhabiting it are pertinacious in their violation of the Sabbath. The churchwardens interfered; they experienced much trouble, and were put to considerable expense, before they could succeed against the legal objections made to the various forms of warrant, conviction, and distress. At length, when finally defeated, the offenders, like those just mentioned, directed that the beadle should call on them every Monday for the penalty of five shillings. The only possible method of preventing so shameful a breach of this wholesome statute, is by considerably increasing the penalty, and facilitating its recovery.

It remains for me to specify the Acts which have been passed explanatory of the last-mentioned statute.

By the 9th Anne, c. 23, §. 20, as has been already stated, licensed hackney coachmen and chairmen, within the bills of mortality, are allowed to ply.

By the 10th and 11th William, c. 24, §. 14, as has also been stated, crying and selling milk, before nine in the morning and after four in the afternoon, are permitted; and mackarel likewise may be sold before or after Divine service.

By the 34th Geo. III. c. 61, it was declared, that "no baker in the city of London, or within twelve miles thereof, should, on any pre-

tence whatever, make, bake, or expose to sale, any bread or rolls; or bake any meat, puddings, pies, or tarts, or in any other manner exercise the trade of a baker, on the Lord's day, on pain of forfeiting ten shillings, &c." In this act was however inserted a salutary proviso, that meat, puddings, or pies, might be baked between nine in the morning and one in the afternoon, *so as the person requiring the baking thereof* carry or send the same to and from the place where baked.

By 50th Geo. III. c. 73, further regulations as to the trade of a baker were imposed; but the penalties are, as usual, too small, and too difficult to be recovered. That act declares, that "no person exercising or employed in the trade of a baker beyond the city of London or the liberties thereof, or beyond the said ten miles of the Royal Exchange, shall, on the Lord's day, or any part thereof, make or bake any bread or cake of any sort or kind; or shall, on any part of the said day, except between the hours of *ten in the forenoon and half past one in the afternoon*, on any pretence whatever, sell, or expose to sale, any bread or cake of any sort or kind; or bake or deliver, or suffer to be baked or delivered, any meat, pudding, pie, or victuals, at any time after *half past one* in the afternoon of that day; or in any other manner exercise the trade of a baker, save and except so far as may be necessary in setting and superintending the sponge, to prepare the dough for the following day's baking; and that no meat, pudding, pie, &c., shall be brought to, or taken from, any bake-house during Divine service in the church of the parish or place where the same is situate, nor within a quarter of an hour of the commencement thereof." Conviction to be before one justice, on view, or oath of one witness, or on confession: penalty, for first offence, five shillings; for a second offence, not exceeding ten

shillings; and for every subsequent one, not exceeding fifteen shillings; with the costs and expenses of prosecution, to be assessed by the justice, &c.

By the 55th Geo. III. c. 99, it is further provided, that no bakers within the bills of mortality, or ten miles of the Royal Exchange, shall bake bread or rolls on Sundays, nor sell bread nor bake meat, &c., except from nine till two, under the penalty of ten shillings for the first offence; twenty shillings for the second; and forty shillings for the third and every subsequent offence. This statute extends the time of delivering bakings till half past two o'clock; but, unfortunately, in London the time is often extended till five.

Notwithstanding the various statutes which have been thus recapitulated; and notwithstanding the 21st Geo. III. c. 49, which declares that no house, room, or other place, shall, on the Lord's day, be open for public entertainment, or for any debating societies; and notwithstanding the 13th Geo. III. c. 80, sec. 4, which prohibits killing game on that day, it is universally admitted, and by the wise and good it is deeply deplored, that the Lord's day is extensively and openly profaned. And what is the cause? It is very clear, that the true reason is a want of religious principle; and such a defect is only to be remedied by the preaching of the Gospel, the diffusion of knowledge, the circulation of the Scriptures, by Sunday-schools, and by the dispersion of religious tracts: all which means must receive the blessing of God before they can be rendered useful. But is it not in the mean time the duty of the religious public to endeavour to obtain the enactment of a law; not by which persons shall be compelled to assume the appearance of devotion, or to attend against their *consciences*, or even without their *inclination*, on Divine worship; but by which the tradesman, the artificer, the

shopkeeper, the stage-coach proprietor, and other public offenders, shall be prevented from setting the laws of their country at defiance, and from trading on a day which the dictates of humanity, the usage of ages, and the commands of God, require to be observed

as a season of abstinence from secular business, and of attention to those higher duties which, besides their spiritual and eternal importance, best fit men for encountering the fatigues and supporting the cares of this mortal life?

J. W.

Review of New Publications.

The Evidence and Authority of Divine Revelation: being a View of the Testimony of the Law and the Prophets to the Messiah; with the Subsequent Testimonies. By ROBERT HALDANE. 2 vols. Edinburgh: Waugh and Innes. Price 12s.

THERE is scarcely any more formidable undertaking, of a literary kind, than that in which Mr. Haldane engaged when he entered on the work before us. Subjects connected with the evidences of Christianity have been discussed so frequently, and with so much ability, that it required considerable courage to undertake, and considerable powers to execute, a work of this nature;—a work which, besides having to pass through the ordeal of that criticism which is common to productions of every kind, would have also to stand the test of a comparison with what have long been considered as master-pieces in this line of writing. It is not our design to institute a comparison between Mr. Haldane and his predecessors; but thus much we may confidently affirm, because we are fully borne out in the statement by the work before us, that, in a deep sense of the importance of the subject; in extensive acquaintance with the best authors, both ancient and modern, whose information and reasonings it was important to collect, or whose errors and heresies it might be useful to expose and refute: in powers of discriminating be-

tween genuine truth and its counterfeits, and of presenting his matter in a clear and convincing light;—in these qualifications for such an undertaking, (and unquestionably these are in the first class of qualifications,) Mr. Haldane has been surpassed by few of those who have gone before him.

It must indeed be acknowledged, that, after the labours of those commanding geniuses who have directed their mighty powers to this subject, it would be idle to expect much of novelty, either in fact or argument or arrangement. Mr. Haldane lays claim to no merit of this kind. But his work possesses this excellence, that while it presents the various parts of the evidence of Christianity in such a light as to render the ultimate effect of it most impressive, it, at the same time, exhibits the most distinct view of the Gospel itself, as to its grand fundamental principles and doctrines. In this particular respect Mr. Haldane's work has a decided superiority over those of the most renowned of his predecessors. Of some of them it may be said, that it did not fall within their plan fully and distinctly to develop the genius and doctrines of Christianity; while others of them, from having themselves defective if not erroneous views of its nature as the Gospel of salvation, have obscured, rather than illustrated, those branches of the subject. Even Dr. Chalmers (whose competency to do them ample justice his other works have

so decidedly evinced) was turned aside from it by the plan he had laid down for himself,—that of applying the principles of the experimental philosophy exclusively to the external evidences of Christianity. Mr. Haldane, on the contrary, has so constructed his plan as to admit a full and clear exposition of Christianity itself; so that the reader has before him, at once, a convincing demonstration of its Divine origin, and a lucid statement of its nature and peculiar character. Thus, while he sees that it has the stamp of infallible truth, he perceives also that it furnishes the provision and remedy devised by a merciful God for the guilt and misery of a fallen world.

The introduction presents some striking remarks on the little attention that is paid to the concerns of a future world. This, as our author shows, does not arise from indifference to futurity itself. On the contrary, we are all much alive to every thing which relates to the future scenes of this present world. But as to a state of existence beyond the grave, our notion of it is so general and undefined, as to be easily overborne by sceptical reasonings, by the business and pleasures of life, or by surrounding example. Thus many are brought to the conclusion that nothing certain can be known respecting it. They resolve, therefore, to make the most of the present life, and to take their chance of another along with many whose judgment and character they respect. To this they add some general maxims.—that they are not worse than others, perhaps in many things more correct; that God is merciful; and that he never could have formed creatures to be finally condemned and rendered miserable.

Such scepticism as this is lodged in the minds of numbers, and influences their practice in life, without their ever having expressed it to others in words, or perhaps even suspected it themselves. How fearful is this condition! *They*, no less than

the avowed infidel, stake their all against the truth of Christianity. If the Bible be not a fiction, although they may gain the world, they will lose their souls.

The work contains, besides the Introduction and a Conclusion, nineteen chapters, of which the following are the subjects, in their proper order:—

“Necessity of a Divine Revelation; Persecuting Spirit of Pagans; Credibility of Miracles; Genuineness and Authenticity of the Holy Scriptures; Inspiration of the Scriptures; History of the Old Testament; Miracles of the Old Testament; Types of the Old Testament; Prophecies of the Old Testament; General Expectation of the Messiah; Appearance of the Messiah; Testimony of the Apostles to the Messiah; Testimony of the first Christians to the Messiah; that the Testimony of the Apostles and first Christians is not opposed by any contrary Testimony; Testimony to the Facts of the Gospel History, from the Admissions of those who professedly opposed or wrote against Christianity; Testimony to Facts recorded in the Gospel History, and to the Progress of the Gospel by Jewish and Heathen Historians, and by the Public Edicts of the Roman Government; Testimony to the Messiah from the Success of the Gospel; that Facts recorded in the earlier Parts of the Scripture History cannot be disproved, and are corroborated by Tradition; Testimony to the Messiah from Prophecies that are at present fulfilling in the World; Conclusion—viz. Testimonies to the Messiah; Salvation of the Gospel; Persons who pervert, abuse, neglect, oppose, or receive the Gospel.”

In treating of the Necessity of a Divine Revelation, Mr. Haldane goes on the principle that it is only from Revelation itself that the urgency of that necessity can be fully known. In this sentiment we entirely concur. It is true, indeed, that a few of the more deep-thinking and acute among the Heathen philosophers of antiquity expressed their conviction of the necessity of an instructor sent from the gods, to extricate them from the labyrinth of conjecture and uncertainty in which they

were sensible of being involved. But their desire of Divine illumination sprang rather from that insatiable curiosity which so strongly characterized them, than from any deep and settled conviction of its essential importance to the present happiness and future safety of man. They were sensible of their ignorance on some points on which knowledge was desirable, and of uncertainty on others; but they felt not, that, having by sin incurred God's wrath, nothing but a Divine communication could instruct them how to recover his favour. Mr. Haldane has set this subject in so clear a light, and his view of it is so striking and just, that we shall present it in his own words.

"As soon as man rebelled against God, that relation in which he formerly stood, when holy and obedient, was necessarily at an end. His dependence on his Creator, however, was not dissolved by sin. From that dependence it was impossible he could set himself free. God had declared to him, that punishment should be the consequence of transgression, and the condemnation threatened he had now incurred. If, then, through mercy, the sentence pronounced on him was to be suspended or mitigated, and punishment warded off, the situation in which man would in that case be placed, must be made known to him. On what ground this new state of things should be introduced, and on what footing the renewed intercourse with his Creator should afterwards be maintained, no created intelligence could discover. A Divine revelation was therefore absolutely necessary, and this revelation was graciously vouchsafed." Vol. I. p. 7.

Mr. Haldane then adverts to the first promise of a Saviour, given immediately after the Fall, and to the occurrences at the Deluge, and also to the calling of Abraham, and the promises given to him. But these rays of celestial light were soon extinguished, and idolatry, in various forms, prevailed over all the earth. Mr. Haldane traces its progress and general prevalence, and strikingly exhibits the genius and

nature of what Mr. Gibbon, the historian, styles "the cheerful devotion" of the Pagans, and "the elegant mythology of the Greeks." It consisted, he says, of the vilest and most detestable rites. Human sacrifices were frequently offered on their altars. Many of their temples were places of avowed prostitution. Strabo relates, that the temple of Venus at Corinth was exceedingly rich, so as to have in property more than a thousand harlots, the slaves or ministers of the temple, donations made to the goddess by persons of both sexes. Hence, says he, the city was crowded, and became wealthy. Such a system as this, so far from giving any aid to virtue, had not the slightest connexion with it: nay, it could not but greatly corrupt the manners of its votaries: accordingly, they were wholly dissolute. Mr. Haldane proceeds to give a melancholy, but faithful, detail of the practices which prevailed among the most polished of the Heathen nations; describing their unrestrained sensuality and debauchery, their cruelty to children and slaves, and especially as displayed in the shows of the gladiators, and the ferocity with which their wars were conducted.

In the remainder of the chapter our author shows that philosophy could do nothing to stem this torrent: on the contrary, that it was when philosophy was most cultivated, and had arrived at the highest point which it appears to have been capable of attaining, that these enormous evils prevailed most. The ignorance of philosophers themselves, on subjects connected with religion, its worship, its sanctions, the immortality of the soul, and a future state, incapacitated them for being instructors of mankind; while their no less erroneous notions respecting morals, disqualified them for discharging the office of reformers.—But the Heathen philosophers were destitute not only of the *power* to enlighten the people, but also of the *inclination*.

"They proceeded," as Mr. Haldane justly remarks, "on the systematic exclusion of the body of the people from all the means of moral and religious instruction. Instead of attempting to enlighten the multitude, all the influence which they derived from their knowledge was employed to rivet on their minds the authority of the most degrading superstitions. The vulgar and unlearned, they contended, had no right to truth. All of them, without distinction, held it as a fixed maxim, that no alteration was to be made either in the established faith or worship. This was the express doctrine of Pythagoras, Socrates, Plato, Cicero, Epicuretus, Seneca, and all the other great names of antiquity. Philosophers, statesmen, magistrates, and every one remarkable, whether for office or station, worshipped the gods, in common with the people, according to the established mode.—Their want of integrity, and of any settled good principle, is strikingly manifest in this temporizing conduct. Convinced of the folly and falsehood of the vulgar superstitions, they not only conformed to them themselves, but taught their disciples to do the same. Thus they made hypocrisy and dissimulation, in so important a matter, an essential part of their instructions, confirmed them by their example, and perpetuated the most stupid idolatry, connected with the most abominable vices." Vol. I. pp. 30, 31.

In the conclusion of his remarks on this subject, Mr. Haldane reverts to the position with which he had commenced the chapter; namely, the ignorance which prevailed among philosophers, in common with all others, concerning the way of man's acceptance with God, now that sin has entered into the world. On what terms God, who cannot "look on iniquity," will hold intercourse with a fallen creature, who daily sins and comes short even of his own convictions of duty, none, neither philosophers nor others, could possibly discover. Nay, this was a subject which the philosophers never took into their consideration.

"Had then their lives," says Mr. Haldane, "been as pure as they were profligate, their moral system as com-

plete as it was imperfect and erroneous, and their knowledge of a future state as clear as it was defective and perplexed, they would still have been blind guides, and totally unfit for the office of religious instructors." Vol. I. p. 32.

In the second chapter, entitled "The persecuting Spirit of Pagans," our author combats and disproves the statements of the two great champions of infidelity, Gibbon and Hume, on this subject. Mr. Gibbon descants on "the mild spirit of polytheism;" and Mr. Hume says, "So sociable is polytheism, that the utmost fierceness and aversion it meets with in an opposite religion is scarce able to disgust and keep it at a distance." Nay, he goes further, and, in the face of fact and history, and regardless alike, in his malignity against religion, of his own character and of truth, ventures to assert, that "the intolerance of almost all religions which have maintained the unity of God, is as remarkable as the contrary spirit of polytheists." Mr. Haldane demonstrates the falsehood of this statement as it respects Paganism, and its calumny as it respects Christianity.

It is notorious that the most ample provision was made for the exercise of intolerance both in Greece and Rome. By the laws of Athens, no strange god was admitted, or foreign worship allowed, until approved by the court of Areopagus. The Romans had a law to the same effect. Livy mentions it as an established principle of the early ages of the commonwealth, to guard against the introduction of foreign ceremonies of religion. He says, that the prohibiting all foreign religions, and the abolishing every mode of sacrifice that differed from the Roman mode, were a business frequently intrusted by their ancestors to the care of the proper magistrates; for nothing, he observes, could contribute so effectually to the ruin of religion, as sacrificing after a foreign rite, and not after the manner instituted by their fathers. At an early

period the ædiles were commanded to take care that no gods were worshipped except the Roman gods, and that they were worshipped after no manner but the established manner of the country. Mæcenas recommended Augustus to worship the gods himself according to the established form, and to *force* all others to do the same, and to *hate* and *punish* all those who should attempt to introduce foreign religions. It is true, indeed, that instances of persecution on account of religious opinions or practice, were rare among the Heathen. They did, however, occasionally take place, as is rendered indisputable by the treatment which Socrates experienced. That persecution was not more frequently inflicted, may be fairly accounted for by the absence, not of a persecuting spirit, but of opportunity and temptation to persecute. This seems to have been proved on the appearance of Christianity. The peaceable, harmless, submissive conduct of the first Christians, entitled them, even on the showing of their adversaries, to the fullest toleration. But did they receive it from "the mild spirit of polytheism?" So far from it, a cruel persecution was immediately raised against them, first by the multitude, and subsequently by the Roman Government, which continued, with a few intermissions, for nearly three hundred years, and terminated only when Paganism lost its power.

Mr. Haldane sums up his remarks on the intolerance of Paganism with the following pertinent observations:—

"On the whole, the violent persecutions to which Christians were subjected, during the first three centuries, is a fact acknowledged even by those who most strenuously contend for Pagan toleration. The principles of all the other religions which the Heathen world embraced, were at bottom really one. All of them agreed to treat sin with lenity, and to allow one another's religion to be right on the whole. Even those phi-

losophers among them who denied a Providence, or such as laughed at their religious rites, themselves conformed to them; and they had no system of their own to bring forward, which radically opposed the prevailing superstitions. Amidst such agreement, the absence of persecution does not deserve the name of toleration. Far less was it a proof of that mild spirit, which has been falsely ascribed to Paganism. As soon as Christianity appeared, the most virulent opposition was excited. It is always to be recollected, that this persecution was purely of a religious nature. There was nothing political in it, not even the pretence of any thing of this kind. The Christians under the Roman empire were the most peaceable citizens. Their submission to government, strictly enjoined on them by the Scriptures, formed a prominent part of their religion. Never were the principles of any set of men put to so severe a test. From their numbers, they at length possessed the means of opposition, had they chosen to exert them; but this they never attempted." Vol. I. p. 64.

Thus Mr. Hume's assertion concerning the *tolerance* of Paganism, is directly contrary to historical record and acknowledged fact. So, likewise, his representation concerning the *intolerance* of Christianity is calumnious and false. The charge of religious intolerance may, indeed, be fastened on many who have borne the Christian name, but it never can apply to Christianity itself. That Divine religion disowns the cruelties perpetrated in its name, and under pretence of zeal for its honour and advancement. Its merciful Author came not to destroy men's lives, but to save them. His language was, "My kingdom is not of this world:" "Put up again thy sword into its sheath, for all they that take the sword shall perish by the sword." And, accordingly, his Apostles went forth declaring "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong-holds." On this subject Mr. Haldane most justly remarks:

"Whoever knows and recollects

that, Except a man be born again, he cannot see the kingdom of God ; and that, No man can call Jesus Christ, Lord, but by the Holy Ghost, will not suppose that shedding a man's blood, or using violence of any kind, is the way to convert him, and make him obedient to God. There is no need of laboured essays on toleration to prove to the Christian, who studies the word of God, that he must not dare to use violence to promote the cause of the Gospel. Liberty of conscience to all men from each other, is there written as with a sunbeam ; and whenever any real Christians, misled by the prejudices of the age in which they lived, or giving way to the depraved principles natural to the human heart, have resorted to carnal weapons to propagate their religion, they have always grievously erred from the faith, and have generally pierced themselves through with many sorrows." Vol. I. p. 63.

The third chapter, which treats of "The Credibility of Miracles," and the fourth, on "The Genuineness and Authority of the Holy Scriptures," we must pass over : but the following chapter, on "The Inspiration of the Scriptures," deserves very particular notice, both on account of the importance of the subject, and the able and judicious manner in which Mr. Haldane has discussed it. He introduces it by defining what is to be understood by the inspiration of the Scriptures, or in what sense and degree inspiration is to be attributed to them. He remarks ;

"The Scriptures of the Old and New Testament are not only genuine and authentic, but also inspired writings. The claim of inspiration which they advance, is a claim of infallibility and perfection. It is also a claim of absolute authority, which demands unlimited submission. It is a claim which, if set up for any other book, may, with the utmost ease, be shown to be unfounded. The inspiration of the Scriptures is attested both by the nature and value of their contents, and by the evidence of their truth. On these grounds they stand without a rival in the world, and challenge from every man the highest possible regard." Vol. I. p. 134.

The author explains and guards
CHRIST. OBSERV. No. 248.

his meaning in a subsequent paragraph :

"Inspiration," he says, "belongs to the original writings. No one contends for any degree of inspiration to the transcribers in different ages. Accuracy in the copies they have made, is, under God, secured by the fidelity of the keepers of Scripture ; by the opposition of parties watching each other, as of Jews and Christians, and of various sects ; and by the great multiplication of copies and translations into different languages, which took place very early. The agreement among the ancient manuscripts, both of the Old and New Testament, has been ascertained, by the strictest examination, to be astonishingly exact." Vol. I. p. 136.

Mr. Haldane examines, and satisfactorily refutes, a notion entertained by the late Dr. Doddridge, and some other writers, that different degrees of inspiration are to be attributed to different parts of the word of God. To some places belongs, as these writers supposed, an inspiration of superintendence ; to others, of elevation ; and to the rest, of suggestion. This, as our author proceeds to show, is a mere fanciful distinction, to which no support or countenance is given in Scripture itself, the only source of accurate knowledge on the subject. Indeed, the admission of any such idea as that of different kinds and degrees of inspiration, must be attended with consequences the most injurious. It must have the effect of unsettling the mind, and making us doubtful as to the degree of authority and importance to be attached to the different parts of the word of God. How wide a door for every species of abuse and error would thus be opened, cannot escape those who are sensible of the perverseness and deceitfulness of the human heart. The full inspiration of certain parts of Scripture has been denied, on the supposition that the Apostles themselves admit, in these parts, that they are not speaking by inspiration, or that their inspiration is not of the highest kind. Mr. Haldane asserts that

this objection proceeds on a mistaken view of the meaning of the passages in question; and he establishes the fact by an induction of the particular passages, and an examination of their real import. We shall offer no apology for extracting entire the paragraphs containing this examination.

"In the seventh chapter of the First Epistle to the Corinthians, the Apostle Paul is supposed in some places to disclaim inspiration, and, in one place, not to be certain whether he is inspired or not. At first sight this will appear to be evidently contrary to the uniform style of this Apostle's writings, and very improbable, when, as a commissioned and accredited ambassador of Jesus Christ, he is answering certain questions put to him by a Christian church, to whom he had just before asserted, in the most explicit manner, that he spoke not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that he was addressing them in the name of the Lord Jesus. Attention to this might have prevented the adoption of the unfounded and mistaken meaning which has been affixed to the passages referred to. If just, it would tend to unsettle the minds of Christians respecting the inspiration of the Scriptures, and to render it uncertain when the Apostles speak as inspired men, and when they deliver a doubtful opinion of their own. No such indecision, however, attaches to the passages in question. In answer to the question about marriage, Paul says, 'I speak this by permission, not of commandment.' Does this mean that the Spirit permitted him, but did not command him, to give the answer he had done? If the Spirit permitted this answer to be given, it must be according to the mind of the Spirit; for Paul could not be permitted to say what was contrary to it. But this would have been a very extraordinary and unusual way of communicating that mind, and is plainly what is here not intended. The obvious meaning is, that what the Apostle here said was in the way of permission, not of commandment. 'I speak this,' says he, 'as a permission, not as a commandment.'—Again: at the tenth verse, 'Unto the married I command, yet not I, but the Lord.' This commandment had been delivered by the Lord Jesus himself. The Apostle, therefore, had

no new commandment to deliver to them, or no commandment from himself, but one which the Lord had given. 'To the rest,' says he, 'speak I, not the Lord.' Here there was no former commandment given by the Lord to which he might refer them. On this point, therefore, he himself now delivers to them the will of God. Indeed, so far was this commandment from having been given before, that it was a repeal of an old one, by which, under the Jewish dispensation, the people were commanded to put away their wives, if unbelievers. Can it be supposed that the Apostle is speaking from himself, and not under the direction of the Holy Ghost, when he is declaring the abrogation of what had been once the law of God?

"Now, concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful.' Here, again, no former commandment had been given, to which he could refer them; but he gave his judgment, or 'sentence,' as one who was faithful to the charge committed to him.—'I think, also, that I have the Spirit of God.' In this, as in many other passages, the word, translated 'I think,' does not mean doubting, but certainty.* If Paul meant it to be understood that he was not certain whether he was inspired or not, it would contradict all he has asserted on the subject of his inspiration. But, so far from this being the case, and in order the more deeply to impress their minds with the importance of what he had said, he concludes by assuring them that he was *certain* he wrote by the Spirit of God.

The only other passage in which this Apostle is supposed to disclaim inspiration, occurs in 2 Cor. xi. 17: 'That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.' In this passage Paul does not refer to the authority, but to the example of the Lord. 'I speak not according to the example or manner of the Lord, but after the manner of fools;' a manner which, as he tells them in the next chapter, they had compelled him to adopt." Vol. I. pp. 139—143.

In these criticisms our author is supported both by the analogy of Scripture and the original text, as

* See Macknight on the Epistles; and also Parkhurst.

well as by the concurrence of some of the ablest expositors. And thus it appears that the passages in question not only give no countenance to the opinion in support of which they have been often adduced, but, understood aright, tend to overturn it. Mr. Haldane sums up his reasonings and proofs on this subject in the following paragraph.

"On the whole, then, we see the nature of that inspiration by which the Prophets and Apostles wrote. The manner of communicating the revelations might differ, as we learn from the Book of Numbers, xii. 6—8, but their certainty and authority was the same; 'For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' Neither was it the Apostles who spoke, but it was the Spirit of their Father who spake in or by them. It is not for men, therefore, to fritter away this truth, and to introduce distinctions in the inspiration of the servants of God, unheard of in his word, and therefore totally unwarranted and unauthorized. It is not for men to say, How can these things be? No man can tell how, by a simple volition, he can move a finger. And shall 'vain man, who would be wise, although man be born like the wild ass's colt,' stumble at the *mode* of the operation of the Spirit of God, either in the act of regeneration, and his effectual influence on the hearts of believers, or in that inspiration, by which he virtually makes known his pleasure? 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' The Lord is able to communicate his will in what way he pleases, although we cannot trace the manner of his operation. In the word spoken by the ass of Balaam, we have an example of this communication, through an unconscious and involuntary instrument. In Balaam himself we have an example, through one who was conscious, but involuntary, in the declarations he made respecting Israel. In Caiaphas, through one who was voluntary in what he said, but unconscious of its import. And in the writings of the Scriptures we have an example of agents, both voluntary and conscious, but equally actuated by

the Spirit of God, 'They spake as they were moved by the Holy Ghost.'" Vol. I. pp. 168—170.

We have already mentioned, as one of the chief excellencies of Mr. Haldane's work, the circumstance of his having so constructed his plan as to admit full and clear statements of Christianity as the *Gospel of salvation*. Such statements are to be found in several places in his treatise; and they appear in it, not in the shape of digressions or episodes, but so interwoven into its texture as naturally to belong to the particular places in which they respectively stand. One of these statements, equally lucid and striking, occurs in the commencement of his chapter on "The History of the Old Testament."

"The place of man's habitation is represented to have been a garden, which he was enjoined to dress and to keep. For the support of his life, he was to eat freely of all that it produced, the fruit of one tree alone excepted. This was reserved as a test of his obedience, which, every way applicable to his circumstances, would make it manifest whether or not he possessed a spirit of obedience to the will of God. Tempted by one of a superior order of beings, who had previously rebelled against God, he transgressed the command, and fell from his state of innocence and happiness. In this situation, he stood exposed to the full rigour of the punishment which he had been informed was annexed to disobedience. But God in judgment remembered mercy; and, when all hope from every other quarter was cut off, interposed in his behalf, and provided a way of salvation. This salvation was to be in all respects worthy of its Author, and such as no other could either propose or effect. Salvation was to flow to the guilty through the medium of the woman, who was first in the transgression. In this salvation the demands of justice were not to be compromised. Sin was not to go unpunished, neither was disobedience to obtain reward. The abhorrence of God against the former, was to be expressed in a manner the most awful; while eternal life and happiness, beyond the reach of forfeiture, were to be awarded, in consequence of the most perfect obedience

to the law of God. But as, in no point of view, could the conditions of this covenant be fulfilled by man, who was already obnoxious to punishment, 'God laid help,' as the Scriptures express it, 'on one that was mighty.' In the fullness of time, he was to send forth his Son, 'made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons.' Thus God so loved the world that he was to give 'his only begotten Son, that whosoever should believe in him might not perish, but have eternal life.' He was to make him to be sin, who knew no sin, that they who should believe in his name might be made the righteousness of God in him; and by one offering, he was forever to perfect them that are sanctified. Thus, 'as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' The sentence, however, on account of disobedience, to the extent of temporal death, after a life of sorrow and trouble, was still to be carried into effect, even against those who should be heirs of the promised salvation. But although this would prove painful to flesh and blood, yet all ultimate evil arising from it was removed. The sorrows and troubles of life were to be overruled for good, to all who by faith looked to the promised Saviour; while the sting of death, which is sin, was, as to them, to be taken away, and the victory to be wrested from the grave. Death was to transmit the soul to heaven, and the grave at length to yield up the body; that all who believed might thenceforth, in soul and body, be for ever with the Lord. These great truths, confirmed by miracles, and couched under the veil of types and prophecies, were gradually developed more and more under the Old Testament dispensation, till life and immortality were clearly brought to light by the Gospel." Vol. I. pp. 175—177.

In the course of this chapter, in which our author in a most interesting manner sketches the history of the Old Testament, several very instructive remarks occur. The following is one, which it is always necessary to bear in recollection when we examine the records of the Divine word.

"The object of Scripture history is

not to record those events which lead to temporal aggrandizement; these it but touches on occasionally, and only as they stand connected with the great and only end it has in view,—the coming of the Messiah, and the setting up of his kingdom." Vol. I. p. 179.

The erroneous view which has frequently been taken of the conduct and character of the Israelites, is well accounted for in the following paragraph.

"Of the character of the Israelites many form a more unfavourable opinion than is warranted by fact. 'Whatsoever doth make manifest is light;' and in the Scriptures, Divine truth shines forth in so conspicuous a manner, that every thing of a contrary nature is strikingly exposed. On this very account, the character of those whose histories are recorded in the Scriptures appears to be worse than that of other men. When we peruse the histories of the Greeks and Romans, we read very partial accounts. The great facts are indeed recorded. We have a detail of battles, and abundant proof that the earth was filled with violence; but all is glossed over and concealed under the guise of false principles, denominated virtues, while the secret motives of the actors in these scenes are unknown. In the Scriptures, on the contrary, nothing is disguised or kept back. As far as relates to the subjects in hand, all is impartially narrated; and the whole being brought forward in continual connexion with the purity and excellency of the Divine character, the contrast is more apparent and striking. Not attending to these things, the men of the world are often shocked with the narratives which the Scriptures contain. The character of the people of Israel appears to them to be greatly worse than that of the grossest idolaters; and the accounts given in Scripture of men whose conduct on the whole stands approved by God, seems to sink below that standard of moral rectitude, to which they suppose they themselves, and many who make no pretensions to religion, have attained. Not being accustomed to try themselves by a perfect standard, but by one reduced on principle to their own 'imperfection,' as they term it, they are not aware of the real state of human nature, either in themselves or others; and so are

misled in these respects. Christians, who are all, in a degree, acquainted with the 'deceitfulness and desperate wickedness of the heart,' form a very different estimate of these faithful narrations in the word of God, which are to them an irrefragable testimony to its truth. Such narratives are not to be met with any where else, even in books whose principles are derived from the Scriptures. When we compare with them the biography even of the most enlightened Christians, the contrast is manifest and striking." Vol. I. pp. 197, 198.

The second volume of Mr. Haldane's work opens with a chapter on "The general Expectation of the Messiah." By means of the Old Testament Scriptures, an expectation was very generally excited that a great King would appear in Judea at the period which the prophecies foretold. Not only was the whole nation of Israel possessed with this idea, as distinctly appears from various parts of the New Testament, but it pervaded, more or less, the world at large. Nor is this at all surprising; for, as our author observes,

By means of the Babylonish captivity, which lasted seventy years, and from which many of the Jews never returned, and in consequence of other changes which that people subsequently experienced, they became scattered all over the world. Wherever they went, they retained their religion, they carried the Scriptures with them, and read them publicly in their synagogues every Sabbath day. The prophecies being thus repeated among their Heathen neighbours, became familiar to them, and were received as if they had been predictions of their own oracles. By this means, also, the ancient traditions from the first generations of men, from whence some glimmerings of light still remained, began to be revived. Poets and others, reminded of the golden age, and adopting the magnificent ideas of Jewish prophecy, foretold that it would be again restored to the world. It is not surprising that the early promises concerning the Messiah, and of the important change he was to produce in the world, should have been handed down among the nations, espe-

cially among the different descendants of Abraham throughout the East. Various accounts of them, more or less distinct, as of the original form of worship by sacrifice, which tended to perpetuate them, would be preserved." Vol. II. p. 3.

It is unquestionable that traces of these original predictions existed in the second Sybilline Books. The story of the Sybils themselves, and of the manner in which Tarquin became possessed of the first books, is probably fabulous. But however this may be, the second collection of Sybilline verses, made by order of the Roman senate, after the destruction of the first by a fire which broke out in the Capitol, unquestionably contained a prediction of the appearance of a great monarch. This prediction was produced and appealed to by one of the adherents of Julius Cæsar, at the time that remarkable person, not contented with the power, was ambitious of the title, of king.

Besides these predictions, of the Sybilline verses, the contents of the Jewish Scriptures were also well known at Rome. A considerable number of Jews were resident in that city, who, in consequence of the various singularities connected with their origin, their existence as a distinct people, their ritual, worship, and customs, could not fail to attract attention. The natural consequence of this would be, an examination of their sacred books, for which the greatest facility had been afforded by the translation of them into a language universally understood.

These circumstances satisfactorily explain the cause of that general expectation, which existed at Rome, of the appearance of a great King, who should establish universal empire. This expectation had long prevailed in the East, and had its origin there, according to Tacitus, in the Jewish Scriptures. The use which was made of this expectation, by pretended prodigies, and in various other ways, and the different

applications of it, according to the interest or wishes of those who made them, Mr. Haldane has exhibited, by a copious induction of passages from the historians and poets of that age. He closes the chapter with the following paragraph.

"Thus the fact of the *general* expectation of the world, at the time of Christ's appearance, of the coming of a great King; that it was *uniform*, that it was *ancient*, that it was founded in what was believed to be the decree of Heaven, and contained in the sacerdotal writings; that he who should appear was to come out of Judea, and that he was to obtain the empire of the world, is established beyond all doubt. This is a point of much importance among the testimonies of the Messiah. It explains the cause of Herod's alarm when he sent and slew the children at Bethlehem, and shows the strong reason which incited him to that violent and atrocious deed. It also furnishes the reason of the Emperor Domitian's summoning before him the relations of Jesus Christ, as we shall afterwards see, to inquire if they laid claim to empire. And it proves invincibly, that the predictions which had been given concerning the Messiah were sufficiently clear and precise to attain the object that was designed by them; while it for ever confutes the opinion entertained by many, who, entirely unacquainted with the subject, and hearing, it may be, of some hasty and unfounded application of the prophecies, have rashly concluded that the predictions in the Scriptures are completely obscure and unintelligible."—Vol. II. p. 14.

We regret that our limits do not allow us to advert to the other chapters of this interesting volume. On the Conclusion, however, which occupies nearly a third of it, we must make a few remarks.

It commences with a recapitulation of the various testimonies to the Messiah, both before and after his appearance; in which our author briefly sketches the history of the Jewish nation; showing, as he proceeds, how public and how striking were the various vicissitudes of that wonderful people, and mark-

ing, in the end, their connexion with the character and religion of Christ. In adverting to the rejection and death of Christ by the Jews, he remarks, "Thus every idea of collusion was cut off, which assuredly would have been pleaded had he been unanimously acknowledged by his own countrymen." This is a just and very important remark. In order to be sensible to its full force, let us suppose, that, instead of rejecting Jesus, the Jewish nation had acknowledged him as their Messiah, and used their influence to advance his pretensions among the other nations of the world. What reliance, in that case, could we place on any account of him coming from Jewish authority? Suspicion and doubt must have rested on his entire history: and the success and spread of a religion sanctioned and supported by a whole people, so far from being extraordinary, or furnishing any evidence of its Divine origin, would seem only the natural result of human influence and agency. Thus the charge of collusion might have been urged, and never could have been refuted: and thus that might have been ascribed to an arm of flesh, which, as the case now stands, we are able to hold forth as the achievement of the mighty power of God.

Our author, in a subsequent part of this chapter, follows up a very impressive statement concerning the Divine character, and the circumstances and salvation of mankind, by some very judicious remarks on the subject of faith.

"In this salvation," he says, "every thing being finished, man cannot, and is not required to add any thing to it. He therefore enters into the enjoyment of all its blessings by faith. 'Now faith is the substance (or confidence) of things hoped for, and the evidence (or conviction) of things not seen:' it is the conviction of the truth or reality of what is testified, and of what is hoped for; the testimony presenting an object of hope. When a truth testified to us

is believed, there are two distinct operations in the mind. The one is a perception or comprehension of the meaning of the declaration made; the other is a persuasion of its truth. A man, on whose veracity we depend, relates to us a fact. If we understand what he relates, we believe him in the complete sense. But if we rely on his veracity, yet misunderstand what he testifies, in one sense we believe him, in another we do not. In this way, many of those who saw the wonderful works of Jesus believed for a while that he was the Messiah; but they had formed an erroneous idea of the Messiah, and therefore, when afterwards they understood his doctrine, they forsook him, being convinced that he was not the Messiah. Thus the Jews believed that Moses was divinely inspired, and that the Old Testament Scriptures were the word of God. They therefore trusted in Moses, and they thought that in the Scriptures they had eternal life. But they mistook their contents, and what Moses taught; and therefore the Lord declares that they did not believe Moses, in whom they trusted. In the same manner King Agrippa believed the prophets; but in the full and proper sense he did not believe them. And thus Simon Magus and others believed. In the parable of the Sower, according to the usual manner of speaking, all the four descriptions of persons are represented as believing. But it was only the last description who, strictly speaking, believed; for, in the explanation of the parable, they only are represented as *understanding* the word. In like manner, many, who take the name of Christian, believe the Bible to be the book of God, and they believe something which they suppose to be its meaning; but they misunderstand its meaning, and they do *not believe it*. Without faith, it is impossible to please God. Faith forms the union, and is the medium of communication, with the unseen Saviour; and except through him there can be no fellowship between God and a sinner. 'I am the way, the truth, and the life; no man cometh to the Father but by me.' Before this union is formed, there is nothing good or acceptable in man in the sight of God." Vol. II. p. 301—303.

The connexion between faith and good works is distinctly marked and strongly insisted on by Mr. Haldane.

"Although justification be solely by faith, and till a man be justified he can do nothing acceptable to God; yet from that time good works, in other words, obedience to God, are absolutely necessary. On this the Scriptures insist in the most peremptory manner; and declare, not only that works will be appealed to at last as the proof of justification, but that they will also be taken as a measure of the reward to be adjudged. They shall be 'judged every man according to their works,' and 'every man shall receive his own reward, according to his own labour.' 'Without holiness, then, no man shall see the Lord.'" Vol. II. p. 310.

In the passage of which the above paragraph is the close, good works are set in a true light, and have their proper, scriptural place assigned to them. The proud pretensions of the deluded Pharisee are disallowed, and the worthlessness of his own fancied righteousness exposed. On the other hand, the true doctrine of the grace of God is exhibited, such as it really is, a doctrine "according to godliness." Such a mode of present Divine truth, was never perhaps more necessary than in the present day of abounding religious profession. It is not now, as it has been in some periods of our history, disreputable to take a lively interest in religion and its concerns. On the contrary, owing to the concurrence of various causes, to which it is not necessary here to advert, religion, of a particular kind, and to a certain degree, has received the stamp of fashion. But much of this religion, it is to be feared, will not bear to be brought to its only true test. Our Lord established the test of doctrine, as well as of character, where he said, "by their fruits ye shall know them." That doctrine is the opposite of Christianity which inculcates a reliance on good works for acceptance with God: but no less spurious is that which does not inculcate them as the necessary fruits of faith, and of that Holy Spirit which is imparted to the believer.

The account of Cornelius, with

which we are presented in the Acts of the Apostles, Mr. Haldane conceives has been entirely misunderstood by some who have given expositions of it. His view of the subject we shall submit to our readers, as at least well worthy of consideration.

"The case of Cornelius is sometimes adduced to prove that the prayers and alms of men not addressing God through the Gospel, come up for a memorial before him; and that persons, who are ignorant of the Gospel, may work righteousness which is accepted by him. But this proceeds from a mistaken view of the passage of Scripture where Cornelius is spoken of. From the first promise to Adam, the true worshippers of God approached him through the Gospel, which was first proclaimed to Adam: on every other ground they were rejected. 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.' The sacrifice of animals was a representation of the sacrifice of Christ; and the offering of them implied a confession of guilt, and a reliance on that substitution which God would provide. Whoever lost sight of this, was not a spiritual and acceptable worshipper. By the Mosaic dispensation, and by the spirit of prophecy given to Israel, an increase of light was vouchsafed. Many, through the means thus afforded, worshipped God in spirit and in truth before the coming of the Messiah; and whoever did so, was accepted by him. All others, except such as retained the knowledge of God through tradition, worshipped a god of their own imagination. We accordingly find that the Apostles addressed the Gentiles who were converted, as persons who had been formerly without God and without hope. If this be the fact, according to the uniform tenor of Scripture, and if no example to the contrary can be shown, it remains for those who speak of Cornelius as ignorant of the promised salvation, to show that he was so: and as the case of one in that situation being notwithstanding an acceptable worshipper, would be completely anomalous, it would require very clear proof. But there is not the shadow of proof of this, or any ground on which to ascertain that he did not worship the true God of Israel. Cornelius lived near

to Jerusalem, and had, it appears, intercourse with the people of Israel. He was of good report among all the nation of the Jews; and it is repeatedly noted, that he fasted and prayed at the ninth hour, which was the hour of offering the evening sacrifice, and one of the stated hours of prayer. He thus looked towards God's holy temple: he worshipped God as Enoch, and Noah, and Abraham, and Simeon, and Anna, and all those who waited for the consolation of Israel. Besides, Cornelius, as we see from Acts x. 36, 'knew the word which God sent to Israel, preaching peace by Jesus Christ,' although it had not been hitherto addressed to the Gentiles. Till Peter went to him, Jesus had not been preached to *them* as the Messiah. Before this, it was only necessary for them to believe in the Messiah to come; but after he did come, and was proclaimed to Gentiles as well as to Jews, then it was indispensable that they should believe that Jesus was the Christ. Accordingly, Cornelius was informed by the angel, that the person he was directed to send for would 'tell him words whereby he and all his house should be saved.' This does not imply that he was not accepted before; but now, as God had vouchsafed further light, and given a further command, it was indispensably necessary that he should receive and obey it; just as it is necessary for any believer to obey the will of God, in any part which he had not known before, as soon as he understands it. Cornelius was a spiritual worshipper of God under the old dispensation; and, like the Ethiopian Eunuch, and many others, was waiting for the Messiah, who, when he should come, 'was to tell his people all things,' and who was 'set for the fall and rising again of many in Israel, that the thoughts of many hearts might be revealed.' All in Israel, and others besides, professed to be looking and waiting for the Messiah; but his appearance was to be the touchstone: it would show 'who should abide the day of his coming, and who should stand when he appeared; for he should be like a refiner's fire.' The case of Cornelius, then, forms no exception to that universal truth, which the Scriptures declare, of the way in which man shall be just with God." Vol. II. pp. 303—307.

In confirmation of these remarks of Mr. Haldane, it might perhaps

be alleged, that it appears from the Apostle Peter's address to Cornelius and his assembled friends, that his and their deficiency respected mainly the knowledge of the fact that Jesus of Nazareth was the promised Deliverer ; for it is this which St. Peter seems to have set forth and pressed upon them. Cornelius, then, it may be argued, had been, previously to the vision vouchsafed to him, a believer in the promised Messiah ; and through Him it was that his prayers and alms had gone up for a memorial before God

Mr. Haldane closes his work with some statements, equally striking and just, concerning the various ways in which persons enjoying the light of the Gospel may reject the counsel of God against themselves. "By many who take the name of Christians," he says, "it is *perverted*, or *abused*, or *neglected*, or *opposed* ;" and he proceeds to explain and illustrate what he comprehends under these several expressions.

He adverts, first, to a class of persons, who, while they imagine that they are Christians, *wrest* the religion of Christ to their own destruction. Their view of Christianity is, that, by means of the Saviour whom it presents, all men are brought into a salvable state ; but that they are left to prepare themselves by repentance and reformation, and by this means render themselves in some measure *worthy* of Christ. Thus, on the ground of sincere, though imperfect, obedience, they make their peace with God : they do their part, in consequence of which God will do his. This very common and fatal error proceeds, he shows, on a radical mistake of these persons concerning their own character, and concerning the Divine character and law. They resemble the Israelites of old, over whose rejection of the Gospel St. Paul so feelingly lamented, while he bore them witness that they had a zeal of God, but not according

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to knowledge ; "for they, being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God." The error of these persons concerning themselves is, their supposing that something good exists in their hearts, upon which the grace of God will work, when they shall have done their parts : and their error concerning the Divine character and law is, that they imagine God can, consistently with his perfections of holiness, justice, and truth, relax and lower the rule of obedience to their own imperfections. In consequence of these fundamental mistakes, they take a false view of justification. They suppose that they must qualify themselves for it, and obtain it by something which they are enabled to do. Thus, according to their view of the subject, they are justified partly in consequence of what they have done themselves, and partly on account of what Christ has done ; his obedience making up the deficiency of theirs. This is, he shows, to reverse the whole order of the Gospel ; while it is also opposed to the Apostle's unequivocal declaration, that "if it be by grace, then it is no more of works, otherwise grace is no more grace."

The class of persons who *abuse* the Gospel, he defines to be "those who profess to receive it, but do not walk according to it." They are described in Scripture as having a form of godliness, but denying the power of it ; as professing to know God, but in works denying him ; as hearers but not doers of the word. "They sit before God," says the Prophet, "as his people do, and hear his words, but they will not do them ; for with their mouth they show much love, but their heart goeth after their covetousness." Such persons probably labour under some radical mistake concerning Divine truth, although, in many cases, it may not be possible for others to discover where it lies :

for, in that truth, the connexion between real faith and works is clear and indisputable ; the Gospel brings forth fruit in *every* man, from the day in which he "knows the grace of God in truth." Their faith, therefore, is not real : in their hearts, which remain unchanged and unpurified, the love of the world, in one form or other, still reigns. However they may appear to be branches in the true Vine, their union with it is only apparent ; they are not really grafted into it ; and therefore, receiving from it no sap or nourishment, they bring forth no fruit to perfection. Their situation is peculiarly awful. They may not be hypocrites, but are probably, in most cases, self-deceived. To these persons the address of Scripture is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light : " and to them are peculiarly applicable the awful denunciations of wrath against the workers of iniquity ; against those who, while they say, "Lord, Lord," do not the things which he commands.

Mr. Haldane describes next those who *neglect* the Gospel, as "persons who swim with the tide of the present world ; who, engrossed with the business or the pleasures of life, give themselves no concern about a future state." In a country where the Christian religion is professed, these persons take the name of Christians ; and in a Pagan or Mohamedan country, they would, as a matter of course, and as conducive to their ease or interest, profess Mohamedanism or Paganism. He enumerates some of the awful warnings and exhortations addressed to such persons in Scripture ; adverting particularly to Job xxi. 7, and the following verses, and to the Rich Man and Lazarus, in our Lord's parable ; and he then exposes some of the false interpretations of Scripture, by means of which persons in this state are accustomed to vindicate and encourage themselves when reminded of their danger. On such, the important and impres-

sive question proposed by St. Paul should be pressed, "How shall we escape if we neglect so great salvation ? " The question of the Apostle shows that the negligent and careless should be warned by every consideration interesting and important to the human mind, to lay to heart the things which belong to their peace before they be for ever hid from their eyes.

The other and last class to which our author adverts, comprises those who *oppose* the Gospel. "They are," he says, "generally such as are of a speculative turn of mind, and value themselves on being free from vulgar prejudices." He considers their opposition as proceeding not so much on the ground of want of evidence for the truth of Christianity, as on that of the difficulties with which it appears to them to be encumbered, and which, according to their views of God and of themselves, render it incredible and unworthy of regard. Of these he intimates, that by the pride of reason, and through "opposition of science falsely so called," the god of this world has blinded their minds, lest the light of the glorious Gospel of Christ should shine into them. If such persons attended to the dictates of that reason of which they boast so much, they would learn, that, on the supposition of God's vouchsafing any revelation to man, it is beforehand rendered highly probable, by the whole analogy of nature, that it would contain many disclosures very different from what we should have expected, and some which we should be unable to explain or fathom. Let it be conceded that some things incomprehensible present themselves in the Christian system ; what other subject is there which is not encumbered with a like difficulty ? It is the same in all the productions and operations of nature. At every step we meet something calculated to abase our pride and self-sufficiency. It is the same in every branch of human science. Nay, it is the same also in what

respects the most common functions of our own bodies. Is it, then, consistent with our boasted reason to reject the Gospel system—a system which treats of the fall and redemption of man, of the glorious perfections and infinite nature of God—because there are in it heights to which our finite powers cannot climb, and depths which they are unable to fathom? “Let no man,” says Mr. Haldane, “deceive himself. It is not on account of the difficulties attending it that he rejects the Gospel. If it were so, he could not surmount similar difficulties in other cases. It is owing to the evil heart of unbelief rising in rebellion against that awful, yet consistent, view of the Divine Majesty given in the Scriptures, which, if admitted, would lay him low in the dust before God, and compel him to cry out, ‘God be merciful to me a sinner.’”

We must now close our remarks on these interesting volumes. Their chief excellence, in our judgment, is, as we have stated at the commencement of our review, that they exhibit the evidences of Christianity in connexion with a just and impressive delineation of Christianity itself; so that the reader is enabled to see at once the *evidences* and the *nature* of Divine truth. It seems to have been our author's design to set forth the Gospel both as the TRUTH of God, and as the GRACE of God which bringeth salvation. In that design he has completely succeeded.

Since the appearance of Mr. Haldane's volumes, another work (in 12mo. price 3s. 6d.) has issued from the Edinburgh press, (printed for Waugh and Innes,) entitled “Remarks on the internal Evidence for the Truth of Revealed Religion, by Thomas Erskine, Esq. Advocate;” some interesting extracts from which were inserted in our vol. for 1820, p. 720. We regret, however, that we have been prevented from bringing the work

more distinctly under the notice of our readers; but the judgment of the public has anticipated ours, and done justice to the author; for his valuable little volume has already passed through five or six editions in this country. It has also been published at Paris, in French, with a preface of some length from the pen of the Duchess de Broglie, the daughter of the distinguished Madame de Stael, which is no less honourable to the superior talents and discernment of that lady, than to the pious solicitude she appears to feel for the spiritual and eternal interests of her countrymen and countrywomen. She certainly could not have made choice of a work better calculated to produce an impression in favour of the Gospel, on candid and reflecting minds. It establishes, by arguments and analogies of the most powerful and convincing kind, that, while the external and internal evidences of Christianity harmonize and are closely linked together, its truth might yet be satisfactorily demonstrated, independently of all external evidence of its Divine origin, by its coincidence with the moral constitution of the human mind; by its coincidence with the physical constitution of the human mind; and by its coincidence with the circumstances in which man is found in this world. The ground taken by Mr. Erskine is new, and perfectly distinct from that formerly occupied by Bishop Butler in his admirable work on the Analogy between Natural and Revealed Religion. We cannot, however, bestow a higher commendation on Mr. Erskine than to say, that the mantle of Butler appears to have fallen upon him. In one respect, indeed, he stands above that eminent writer; we mean, in the solid and affecting views which his little volume exhibits of the true nature and effects of the Gospel of Christ. We recommend it strongly, and without reserve, to our readers, not merely as an excellent antidote to

the poison of infidelity, but as calculated deeply to impress their hearts with the vital importance of Divine truth. We rejoice to learn that it is about to be translated also into the Italian and German languages, as well as into the French.

We take this opportunity of remarking, for the benefit of those who addict themselves to French literature, that not only the above work of Mr. Erskine's, but Mr. Wilberforce's work on Christianity, under the title of "*Le Christianisme des Gens du Monde mis en Opposition avec le veritable Christianisme*," may be obtained at the library of Messrs. Treuttel and Wurtz, No. 30, Soho-square; where may also be had a translation of Mrs. More's "*Cœlebs*" into excellent French.

The Life of William Hey, Esq., F. R. S., Member of the Royal College of Surgeons in London, &c. &c. By JOHN PEARSON, Esq., F. R. S., F. L. S., M. R. I., Member of the Royal College of Surgeons in London, &c. &c. London: Hurst and Co. 1822. 8vo. pp. 570. 18s.

Few charges, whether true or false, are more calculated to cause painful sensations in the mind, than that, so often urged, of religious scepticism, or actual infidelity, among the members of the medical profession. To associate, even in imagination, one of the noblest and most enlightened professions that ever graced or blessed mankind, with a system of belief or of no belief, which is the bane and disgrace of human nature, has ever seemed to us the highest violation of all the unities which delight the soul. That an accurate investigation of some of the most perfect works of the Almighty Creator should be accompanied with a denial of many of his most essential attributes, if not of his very existence; that persons sent forth, like

angels of health, to alleviate the most distressing sufferings of humanity, and to sympathize with those whom they cannot heal, should be capable of stopping short at that point of benevolence which shuts out all consideration of spiritual health, and of immortal life beyond the grave; much more, that those who are daily conversant with the varied forms of sickness and death, by which the primæval curse is fully verified, and each man admonished of his own inevitable share in it, should be *therefore* the last to reflect on that state into which they see multitudes daily passing, and into which they must soon be gathered themselves; has always appeared to us a supposition so monstrous, and we would almost say incredible, that it is either a disgrace to the authors of so scandalous and heart-sickening a calumny, or a ten-fold disgrace to any belonging to so distinguished a profession who may have given it the shadow of foundation.

How much more accordant with every right feeling is the delightful picture presented to us in the present volume! When we see the portrait of the distinguished Mr. Hey of Leeds—a man distinguished no less for his professional skill than for his religious attainments—drawn by a hand altogether worthy of the task, both from kindred talents similarly exercised with the highest reputation, and also from a congenial spirit of true and enlightened piety; we behold things just in their proper character; we see one celebrated operator described as bending in reverence before that superior Power, whose prerogative it is to say, "I kill, and I make alive; I wound, and I heal;" and we see another able fully to appreciate the talents of his friend, but rendering the highest homage to his piety and virtue, as to graces infinitely more valuable than his lofty professional deservings. This is as it should be: and if true philosophy, that which be-

gins with the First Great Cause of all, be the parent of every human excellence, we declare, without hesitation, the obligations of society at large to Mr. Pearson, for having placed one of the most useful and estimable of all human professions low before the throne of Him to whom it owes all its science and success; and for having taught us to regard a pure faith and a religious practice as congenial, and even subsidiary, to the utmost efforts of medical skill.

Our readers will, from these preliminary remarks, very clearly anticipate the judgment we are about to deliver on the valuable work before us, which we are most happy in finding an opportunity of introducing to their notice, and which, we doubt not, will long remain a monument to the talents and worth both of the biographer and of his subject, and a credit and a benefit to the whole profession to which their names are jointly, and with so much honour, attached.

Whilst, indeed, we hail the present work as a most important testimony to the pious excellence and sterling worth of two eminent surgical practitioners, we would repeat that we wish by no means to intimate our *own* suspicions with respect to the body at large, as if these individuals formed a singular as well as bright exception to the rest of its members. We trust the boast would not be vain, were we, with the ballad-king, to vaunt of "five hundred *good* as they;" and these more or less scattered through every age and nation of the world. We recollect the anatomist who was converted from atheism, in pursuing his profession, by the dissection of so apparently trifling a member as the human thumb. We know the heathen work of an Hippocrates, as well as the Christian zeal of his truly pious commentator Hecquet. We have read of the religious faith of a Boerhave, a Browne, a Haller; and have heard from living witnesses

of the pious conduct and devotional regularity of not a few, whom we should feel delighted to name, if it were not that, by specifying some, we might appear invidiously to omit others. Mr. Pearson, in his Preface, has enumerated many of the past and of preceding ages. Of the late eminent Dr. Heberden, whom we mention for the sake of the following anecdote, and who was said to have saved a fortune, to have spent a fortune, and to have given away a fortune, it has been related, that, having reduced his *Sunday* visits into the narrowest possible compass, and made them almost invariably compatible with a double attendance at church, he set aside all the fees taken during the remainder of the day, and transmitted them on the Monday morning to the churchwardens of his parish, or to some charitable agent, for distribution to the poor and needy. Such an anecdote, if true, reflects an honour on human nature itself—or we should rather say, on that Divine grace which infused into a human, and therefore naturally selfish heart, such a mingled spirit of devotion and charity, and drew it forth into so excellent a product. We should wish to extract from the mention of the circumstance but one observation of our own, and that, we think, not an unprofitable one: it is this, that Dr. Heberden was evidently a frequenter of Divine worship; and if one reason pre-eminent above all others might be assigned for the Christian character thus manifested, arguing at once from experience and analogy, we might say, it was by the observation of Sabbath duties that this great physician was upheld in those eminent qualities of heart which distinguished him so highly among his professional competitors.

Of all the philosophers in the world, those who are conversant with the phenomena of the human frame will least object to an attention to superficial symptoms, and apparently trifling causes of the

deepest mischiefs. Now it is but using this liberty in another department to say, that we believe generally, that, of all prognostics of religious declension in the soul, none—except the neglect of the private duties of devotion, which God only and the individual can know—is so clearly decisive, as an habitual neglect of public worship : and, if we may be allowed for a moment to admit the possibility that medical science tends to religious scepticism, it will be found, we believe, to be one of the foremost and unquestionable causes of this phenomenon, that medical men, more than any other class, consider themselves exempt, through a kind of charitable necessity, from a punctual discharge of those duties. It is safe to assert the moral impossibility of maintaining any thing like a just religious sentiment on the mind where this omission is habitual and voluntary ; and in all cases where it is habitual, we fear it *must* be more or less voluntary, for we very much doubt, in such cases, whether any earnest application will be offered for *His* aid, “with whom all things are possible,” to countervail the injurious tendency of such a neglect. In truth, we consider that, by a very simple process, through the unperceived medium of neglecting religious duties, not only the faith and the love of the Gospel, but the very thoughts of religious subjects, gradually vanish from the mind. Of course, other thoughts, feelings, and affections, occupy by degrees the vacant space. Example and conversation aid the fatal progress of irreligion. Levity on the subject advances sooner or later upon the footsteps of indifference. And at this period, perhaps, some forward stripling, admitted into the company of those to whose lectures and to whose *dicta* he is taught to look up with respect, hears perchance, in the freedom of unrestrained discourse, the light and absurd remarks of unthinking gray-beards respecting the solemnities of reli-

gion ; and these instantly slide into his untutored mind as so many religio-philosophic apophthegms. He fancies himself mounted with a skip to the heights of universal knowledge ; and, tricked out with a few additional and stale prettinesses (*furtivis coloribus*) from Buffon or Decat, not to mention some modern names in our own and other countries, he starts on a sudden into a profound theorist on the nature of man. The pupil becomes a dogmatist ; and as he proceeds in his practice, exhibits at last to the world the attractive picture of a man sallying from the operating room to tell us, that we are quite mistaken in supposing that the poor suffering creature has any reasonable ground of hope or consolation before him as respects a future state ; that the animal has suffered diminution by the amputation which has taken place ; but that it matters not, for soon his *whole* being will decay together, and fall into its original nothing ; from which state it is the boast of his own operating skill to have for a short time respited the patient !

But we are being seduced, by one of Mr. Hume's sources of association, *dissimilitude*, from the immediate subject of the memoir before us, to which it is time we should return. This excellent piece of biography presents to us a character of the most opposite kind to that which we have been describing. With the many excellencies, indeed, of Mr. Hey, not a few of our readers have been long familiar—particularly such as remember him as the author of some unnamed, but not unknown, contributions of a most interesting description in the early volumes of our own work ; and who, during a long residence in the populous town of Leeds, was not more distinguished in it as a skilful surgical practitioner, than as a pious and faithful attendant on its religious services, and an eminent example of many first-rate qualities, alike in a civil

and intellectual, a moral and devotional point of view. Mr. Hey, both in what he did, and said, and wrote, left an ample monument to his own fame, and a rich store of materials to his biographer: and the present work makes us rejoice that such a store, with such a task, has fallen into the hands of his eminent pupil and friend, Mr. Pearson. We can only do justice to his interesting compilation, as well as to his intermixture of much useful original matter, by confining ourselves as much as possible to some extended extracts through the remainder of our article.

The work is introduced by a Preface of considerable length, to which is added a particular account of Mr. Hey's parentage. The work itself then follows. It is divided into two Parts; the first containing an account of Mr. Hey's professional life, and the second of his moral and social life; each followed by an Appendix. Before proceeding to our extracts, and that we may not have to interrupt them by any derogatory intrusions of criticism, we shall here remark, that in this division, and generally in the *getting up* of his work, Mr. Pearson has not been particularly happy. He speaks in his Preface of *three* Parts, of which the second is in fact a part of the Appendix to the First Part, as announced in the Contents, though, for an obvious reason, paged separately.* And,

*"Some persons," as Mr. Pearson himself justly distinguishes, "and especially females," will feel much obligation to him for having made this arrangement in the paging, which enables us, in fact, to excise eighty-seven goodly and solid octavo pages from the work, with no other detriment to the volume, as far as the general reader is concerned, than what may arise to a surcharged dropsical patient on being relieved by tapping from an inconvenient abdominal fulness. The life of one professional man by another must naturally contain, and doubtless ought to contain, much allusion to professional subjects; and we certainly do not blame Mr. Pearson for

unfortunately, this is not the only difference to settle between the table of contents and the body of the work. But, assuring ourselves of the speedy demand for a second edition, in which these discrepancies will, we hope, be corrected, and the whole work be more clearly arranged, we shall not proceed further with our technical criticism, which would afford neither profit nor entertainment to our readers. The conflicting claims of the medical student, who wishes to retain the appendix to the professional part, and of the ordinary reader, who wishes to excise it without disfiguring his volume, will be best consulted by pursuing the plan recommended in the note below. Had this appendix been even placed at the end of the volume, the objection we now feel would have been somewhat lessened. In this case the paging might be regularly continued. The present arrangement is convenient to no party.

We trust Mr. Pearson will not accuse us of too "rigorous and inquisitorial a perquisition" after spots and blemishes too faintly coloured to show themselves.† if we make one preliminary observation further of a detractive nature; which is, that we think the Preface decidedly too long for that effect which it is our ardent desire this excellent

writing this part of his friend's history, especially as, independently of its professional value or interest, it may allure medical readers to purchase and peruse the remainder; but we wish that, in a work of popular reading and useful instruction, as must necessarily be the *Memoirs* of such a man as Mr. Hey, the author had consented to print the pages in question as a loose and detached pamphlet, which the medical practitioner, if he thought proper, would be at liberty to procure and bind up with his volume. At present, it is essential to remove them before the volume can be laid with *any* propriety on *any* table but a professional one; and even then, there are a few remarks in the body of the work not quite proper for family reading.

† Preface, p. xxi.

volume should produce. We mean to say nothing in the least degree disparaging to the very excellent and instructive matter which the Preface contains; but we have felt ourselves, and therefore we fear that others will feel, that seventy-one pages of preliminary observations, however weighty and diversified, can ill repay the longing suspense which detains us from the direct subject of the memoir. We need not instruct so well-read an author as Mr. Pearson in the intention of a preface; nor need we adduce examples, from the epic Homer down to the scarcely less epic Clarendon, of the true introductory style, whether to real or imaginary history. Without losing a sentence of his excellent matter, Mr. Pearson might, we conceive, have found ample room and verge enough for all, and more than all, in the various pauses and interludes of his work; interspersing it with his anecdotes in the midst, or quartering it at the end on his Appendices or Miscellanea. Much of the effect of moral disquisition depends upon its being rightly timed; and we are sure our readers will quite agree with us, that such remarks as the following should never be so placed as to be in danger of being passed over by the reader, like the moral disquisitions in a novel.

"The life and actions of a man in his public and professional character, as a monarch, a statesman, a great captain, a distinguished philosopher, and a learned divine, may be contemplated with advantage by those of equal rank and similar pursuits, and the public at large may derive gratification and instruction from such records. The capacity, the talents, the skill possessed by the individual, the ends he proposed, the means he employed, the mode in which he fulfilled the duties of his vocation, may be sufficiently conspicuous to justify admiration, or provoke censure; yet we may remain ignorant of the social and moral character of the person, and be as incapable of estimating his worth, as a subject of the Divine government, as a man connected

by the several relations of civil society to his fellow men, as if he were a stage player." Preface, pp. xiii. xiv.

Again :

"The friends of Mr. Hey conceived and hoped, that introducing into public view the life of a man in whom superior intelligence, considerable attainments, professional eminence, were combined with a consistent and uniform recognition of religious, moral, and social obligations, matured into habit, and operating with the force and constancy of a living principle, might be favourably received and contemplated with advantage. It is not presented as a model to be exactly copied; since One only of all that have been invested with human nature, could 'leave us an example, that we should tread in his steps.' The records of our Saviour's life and conversation exhibit perfection neither impaired by frailty, nor obscured by infirmity; an elevated and refined humanity, incorporated with unsullied rectitude and spotless purity, the visible emanations of a holiness celestial and divine." Preface, p. xvii.

The observations which follow through many pages, on the different modes and practices of faith and of unbelief, with particular reference to the medical profession, are of a most admirable kind, and deserve the widest circulation and deepest consideration. But we are deterred, by a fear of the very fault charged on the author, from extracting them; and we rather hasten to introduce our immediate subject by the following medical anecdote.

"Men have sometimes attempted a display of liberality before computing their own strength and constancy. The following anecdote will illustrate this remark :—

"Many years ago, a professional man, who has been long dead, was called to attend a gentleman, whose talents and public character he professed to hold in great admiration. The fee was declined; the offer was regularly repeated, including the reward due to the former visits, but was always refused. When further attendance ceased to be necessary, and the professional man was about to take leave of his patient, (he had paid eleven visits,) eleven guineas were put into

his hand ; the temptation surpassed his generous intentions, he carried away the golden prize, probably with a mixture of feelings not very enviable. When a man affects a contempt of the reasonable and customary rewards of his professional services, where forbearance is not conspicuously his duty ; his motives will be liable to suspicion ; besides, he who affects to undervalue his own just claims, will be soon convinced, that those who profit by him will be very apt to undervalue them likewise. If he has no higher foundation for this redundant disinterestedness, than humour, or caprice, the currying of favour, or acquiring the fame of liberality, he will be liable to break down and expose himself. Fair and proper occasions will be seldom wanting to a man, who is desirous of them, of exercising a kind and generous forbearance ; and when liberality is regulated by wisdom and principle, it will select and discriminate, its charities will be dispensed without noise or ostentation, and the silent current of beneficence will hold on its course with an unbroken continuity." Preface, pp. lxxv.—lxxvii.

In the history of Mr. Hey's pious and "*honest*"* parents, we see happily proved, that, though Christians are born not of blood, nor of the will of the flesh, nor of man, but of God, yet that piety by no means necessarily degenerates in a family.† We joyfully trace, in Mr. Pearson's pages, the faith which dwelt first in the aged parents, and in their more eminent son, the sub-

* "His [father's] keen sense of dishonesty was perhaps, in his last years, approaching to the confines of misanthropy. But it was mingled with a most unaffected modesty and distrust of himself. Speaking once to a son, with pain, of the small number of men, in his village, who came up to his ideas of honesty, he added ; 'I am not an honest man.' But where could he have found an honest mouth that would have confirmed this ? 'Honest Mr. Hey was the name by which I have been accustomed to hear your father called.' This was said at Cambridge some years after his death, to one of his sons, by a native of Bradford." p. lxxix.

† See Mr. Hey's own remarks on this subject, p. 298.

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ject of this memoir, and in other members of the family, direct and collateral, of some of whom obituaries have appeared in our pages. At the early age of four years, Mr. Hey received an injury which augured ill for his future eminence as a surgeon.

"As he was cutting a piece of string, the edge of the penknife being directed upwards towards his face, on dividing the string, the point of the knife penetrated his right eye and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye : 'He saw light,' he said, 'with one, and darkness with the other.' The left eye possessed the faculty of vision in great perfection, and he retained this power to a very late period of life ; being able to read small print without the aid of glasses." Professional Life, p. 2.

At a very early period we are told, that

"He displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character was eminently successful ; he was never known to utter a falsehood, and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves ; they inculcated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion ; and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years : his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties ; and over his more mature and declining years,

the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour." *Professional Life*, pp. 4—6.

Happy should we be, always to find the same early religious instruction preceding a *professional* career. We are led, unhappily, to think that the following circumstances, related by himself in after life, afford a more just view of the course too often taken in the dawn of many professional studies. He writes to his son John at Cambridge,

"When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me, did not escape so well. *His fellow students at St. George's Hospital tossed him in a blanket!*" *Professional Life*, p. 14.

The preceding pages give us a tolerably correct idea of the nature of that diligence of Mr. Hey's which so entirely disarmed of malice and of blankets the enemies of his religion, by infusing into them affection for his person, respect for his talents, and a desire for his advice. Nor was his general discipline of mind less calculated to raise him to that height of philosophical science which he gradually attained.

"It was during the period of his studies in London, that Mr. Hey undertook the very difficult task of strictly governing his thoughts; and perhaps very few persons ever exercised such a perfect control over them, as he was

enabled to do, from those early days of his youth, to the end of his life. He determined that he would meditate upon a given subject, while he was walking to a certain distance, and that *then* he would turn his attention to some other topic; and he was thus accustomed to pass through the streets of London investigating the various subjects to which his thoughts had been directed by the lectures, or other professional occupations. The effects of this habit remained with him through life; and he found it of admirable use, not only in preserving him from the intrusion of a swarm of impertinent ideas, but in enabling him to form a correct judgment on many points pertaining to Divine and human knowledge. The same kind of accuracy was observed in his conversation. He would often discuss a subject with a friend, as they rode in his carriage. In the midst of the conversation Mr. Hey would alight to see a patient; and although this circumstance occurred frequently, he never failed to resume the discussion at the very sentence where it had been broken off, and would thus continue an uninterrupted series of discourse to the end of the argument." *Professional Life*, pp. 19, 20.

The remarks which follow, from Mr. Pearson himself, on the general management of mixed conversation, are of a most judicious and valuable nature. We entirely agree in the propriety of the practice sanctioned in the following passage.

"Profane and impure discourse was peculiarly offensive to him; and on some occasions he thought it right to express more than a silent disapprobation of such violations of the Divine law, and outrages of the common rules of decency. When dining in public, if an obscene toast were proposed, he would immediately rise and quit the company, regardless of the vulgar eruptions of scorn and contumely which might be directed against him. Offences may arise in mixed society, through the surprise of sudden and unexpected temptation, over which good-nature and forbearance will, if possible, throw the mantle of charity; but for obscenity and profaneness, no apology can be admitted; for no explanation can justify, no candour can extenuate the coarse ribaldry and wanton effusions of

a licentious and depraved mind." Professional Life, pp. 27, 28.

We believe if such a practice were more general amongst religious persons, great good would ensue. The use of a profane or obscene expression, in a decent company, or on a grave professional occasion, may not be a reason for a Christian to absent himself on the mere *apprehension* of it: but he should unquestionably express a decided testimony against it when uttered. Let the grave and perhaps gray-headed president at such a table, who is not ashamed to sanction ribaldry, be shamed at least by the firmness of a modest guest daring to rise and quit the polluted board, and then we shall soon have the offence itself relegated to other companies, more expressly devoted to the service of the evil spirit. Let Christians, in short, *show* themselves to be Christians, and then there will be no meetings to which their profession, or even their proper social feelings, might happen to invite them, at which it would be long unsafe for them to appear. Let *them*, at least, admit no compromise of principle in their intercourse with the world, and then, if the world *choose* their society, it will at least be benefited by their example.

On the 30th of July, 1761, Mr. Hey, being then 25 years of age, married Miss Alice Banks, the second of four daughters of Mr. Robert Banks, a gentleman of Craven, in Yorkshire. He had before, on the advice of his judicious parent, wisely declined what is ordinarily called a "made-up match:" and Mr. Pearson suggests many benefits as likely to accrue if young persons in general would condescend to ask the advice, and listen to the suggestions, of their parents or judicious friends in concerns of this consequence. Their *want* of condescension, indeed, on this point, we must leave amongst the many inexplicable phenomena of nature; "*nos magna cæcæque libidine ducti*

conjugium petimus." Much of originality appears in the style of address adopted by so young a man, if Mr. Hey ever was young, towards the accomplishment of his matrimonial plans.

"In the course of his visits, Mr. Hey deemed it his duty to represent to Miss Alice Banks, the obligations, the cares, the solitudes, with which the married state is connected, that her mind might be duly prepared for the serious and important duties of domestic life, and not be hastily engaged in an undertaking, the nature of which she had not well considered. Whatever may be thought of this mode of addressing the object of his attachment, its integrity must be approved by all; nothing was more remote from his character and principles, than, by flattering pretensions, by partial and unreal representations, to allure the woman, who was to be his companion for life, to contract an irrevocable engagement under delusive impressions. The good sense of Miss Alice Banks enabled her to form a correct estimate of the character of her admirer; she was convinced that Mr. Hey was a man with whom she might safely intrust her person and her happiness, nor had she ever occasion to regret the confidence she reposed in him." Professional Life, pp. 32, 33.

We pass over, for want of space, the account of Mr. Hey's settlement at Leeds, and the very interesting details of his professional career; together with his share in the institution of a most valuable Infirmary in that populous town. Nor can we notice his *philosophical* acquaintance with the eminent Dr. Priestley—eminent indeed, if he had not exchanged his important discoveries in vapours and gases, for the theological researches of an overheated and sublimed imagination. Their friendly and religious intercourse is thus spoken of:

"The friendship long cherished by those two philosophic men will be thought highly creditable to the candour and liberality of their minds, when the circumstances under which it was contracted and nurtured are made known. Dr. Priestley was, at that period, a confirmed Dissenter, a Soci-

nian, and not friendly to the established government of this kingdom. Mr. Hey was steadily attached to the Church of England, by affection and principle; his religious tenets were strictly consonant with the Articles, Homilies, and Liturgy of the Established Church; and he was a warm and unvarying advocate for the constitution in church and state. Dr. Priestley, who was zealous in propagating his peculiar religious opinions, to effect his purpose more certainly and extensively, printed and distributed little tracts, without his name, on the most important doctrines of Christianity, written with a plainness and simplicity which were calculated to engage the attention of the middle and lower classes of the population. Mr. Hey was deeply impressed with a persuasion of the great importance of those doctrines to the eternal interests of mankind, which his friend was controverting and labouring to overthrow. Being dissatisfied with the replies which were published, and having given much attention to the subjects in debate, he wrote a small tract, in 'Defence of the Divinity of Christ,' and a second, as a 'Short Defence of the Doctrine of the Atonement.'

"Dr. John Hey, Norrisian Professor of Divinity in the university of Cambridge, was accustomed to notice this tract 'on the Divinity of Christ,' in his public lectures on divinity. The following extracts from the printed lectures will exhibit the Professor's opinion of this production of his brother's pen. 'In proving the divinity of Christ, I will beg leave to make use of a small pamphlet, printed in 1772, at Leeds, which seems to me to give the arguments or proofs in a good form. The title is, "A Short Defence of the Doctrine of the Divinity of Christ:"—the author's idea of the manner of proving any Being to be Divine, agrees in a good measure with that which I have already mentioned as my own. Several years after I first used it, I asked and received permission to mention his name.'" Professional Life, pp. 41, 42.

Mr. Pearson's observations on this intercourse between persons of different religious persuasions, are, like all others which proceed from him, the result of a strong and well-matured judgment, and worthy of the greatest attention. They are introduced in answer to the remark, that "How far this intimacy

may be justified, and whether Mr. Hey, in the later periods of his life, would have formed it, is a question on which his friends may possibly differ."

"Whatever difference in opinion, on this subject," Mr. Pearson observes, "may have existed among the friends of Mr. Hey, or may still exist, a doubt may be suggested, whether it be a question on which it is, at this time, absolutely necessary to decide. When nothing is determined, explicitly, by laws Divine or human, the decision of the casuist may be an undertaking of great delicacy and difficulty. Where the reality of the fact asserted is sufficiently attested, it is necessary to be acquainted with the several circumstances connected with the dubious action, with the motives of the party concerned, and with the confirmed, habitual principles by which his general conduct in life is regulated. When these requisites have been duly adjusted, modesty and charity, twin virtues, may be admitted to a hearing, and they will probably suggest, that it is always wise and safe to suspend our judgment, where there is danger of concluding erroneously, and to leave doubtful cases to the sentence of that Omniscient Being, who may have reserved them for his own tribunal." Professional Life, p. 45.

As we cannot undertake to follow the course of the history in due order, this may be the place for offering a remark upon a statement of Dr. Priestley concerning his friend: "He was a zealous Methodist," says Dr. Priestley, "and wrote answers to some of my theological tracts:" whereas Mr. Pearson avers Mr. Hey's steady attachment to the Church of England, &c. particularly as manifested by an *overt act*, recorded in Part II. The fact is, (though perhaps Dr. Priestley might use the term Methodist only in its vague popular sense, for a man who paid great attention to the concerns of religion,) that Mr. Hey was once a Methodist, in close connexion with Mr. Wesley, though he was still by affection and principle attached to the Church. Religious persons had inducements in Mr.

Hey's early days for such a religious association as Mr. Wesley then proposed, which perhaps in our own days can scarcely be conceived. There was a deadness and formality at that time almost universally prevalent, both within and without the Established Church: and it was not to seduce people from its pale, but to make them lively and devout Christians within it, that was Mr. Wesley's first and purest object; an object in which Mr. Hey most cordially joined. But Mr. Hey's subsequent resolution and conduct proved how much either his own opinions or the principles of Mr. Wesley had changed; for, in the Second Part of the work, we find a very significant detail of his reasons for quitting the Methodist society, in which he had imbibed so many of his early principles, and enjoyed so many blessings in his more advanced life. We shall extract a passage, for the benefit as well as entertainment of our readers, from Part II. ch. ii. entitled "The general Spirit and Conduct of Mr. Hey, in his Domestic and Social Relations."

"About the year 1781," (that is, when about forty-five years of age.) "Mr. Hey, after a long and serious consideration, finally determined on the expediency of withdrawing himself from the Society of the Methodists. His firm attachment to the doctrines and discipline of the Church of England as they are exhibited in her Articles, Homilies, and Liturgy, were [was] the principal motives [motive] by which he was induced to dissolve his connexion with this body of Christians. He was the decided friend of episcopal government; he studied the subject with diligence and impartiality; and, after much careful and serious inquiry, he concluded that it was most agreeable to the records and examples contained in the New Testament. The doctrines of the Church of England were regarded by him as a form of sound words, consonant with the declarations of the Holy Scriptures; and he valued her Liturgy as a service admirably calculated to excite and maintain a devotional spirit in those who frequented the solemnities

of her public worship. There was likewise a further and weighty consideration which confirmed Mr. Hey in his adherence to the National Church.

"As all human institutions are, from the very imperfection and infirmity of our nature, liable to injury and decline, exposed to the operation of causes which impair or debase their original integrity, especially such as result from the ignorance, or error, of those who have the direction of them; Mr. Hey remarked this invaluable excellence to exist in our Establishment, that no occasional departure from sound principles in a few clerical individuals could be productive of a permanent deviation from orthodoxy in their congregations, while the Articles, Homilies, and Liturgy of the Church remained unaltered." *Moral and Social, Life pp. 82, 83.*

After a series of very important reasonings to the same general point, Mr. Pearson proceeds more particularly.

"When Mr. Hey first became a member of Mr. Wesley's Society, the Methodists, in general, were in union with the Established Church. Mr. John Wesley and Mr. Charles Wesley, his brother, being at that time sincerely attached to the Church of England, they were desirous of retaining the members of their society in her communion. That their regard for the ecclesiastical establishment in this kingdom was unaffected and genuine, is abundantly evident from various passages which stand recorded in Mr. Wesley's journals, and in the minutes of the Conference. A disposition to separate and form an independent body, appeared, however, too soon among some of the preachers and members of their congregations on different occasions: but this spirit of disunion was controlled and suppressed by the personal influence of Mr. Wesley and his brother, during the early periods of Methodism. The propensity to a separation from the Church, although kept down and restrained, was not wholly extinguished: within the last twenty years of Mr. Wesley's life, it grew bolder and more importunate; and as the infirmities of age increased upon him, his powers of resistance became more feeble, and he was gradually induced to engage in measures which severed those ties by which the members of his society were united to the Na-

tional Establishment, and though they never assumed the name, yet they were finally reduced to the state of Dissenters. Mr. Hey had long foreseen, that the measures which were successively adopted and introduced by the Methodists, would lead finally to a secession from the Church of England; but the several causes which contributed to accomplish the separation, operated in so gradual and imperceptible a manner, that a large proportion of the members of that body were not aware of their tendency; and had it been intimated to them, that they would open their chapels during the hours of public service in the church, administer the sacraments, bury the dead, and proceed even to ordain presbyters, and consecrate bishops, they would have repelled the prediction as a rash and improbable calumny. Subsequent events have fully justified that sagacity which conducted Mr. Hey to the determination of withdrawing from them; and since that period, the Methodist Society has sustained no inconsiderable loss of its members, both in England and Ireland, which have seceded upon principles nearly allied to those by which Mr. Hey was influenced.

"Mr. Wesley was endowed with the talents of a legislator in no common degree, and the executive power which he held, by an acknowledged right, was administered with judgment, vigour, and promptitude. His political sagacity in adapting means to their ends; his wise combination of inflexibility with condescension; his dexterity in managing a large mass of heterogeneous materials, so as to render every variety of capacity and attainment, every shade of temper and disposition, subservient to his great purposes, cannot be viewed without a mixture of surprise and admiration. When the ready submission which was generally yielded to his paternal authority by the various members of his societies in the several quarters of the world, is also contemplated, he may be pronounced to have been not less remarkable as a consummate statesman, than eminent as the founder of a new establishment of Christians. Mr. Hey knew well how to appreciate the great and useful qualities of this laborious and distinguished character; they were, likewise, united in the bonds of a long and tender friendship; but no considerations of a personal nature could induce Mr. Hey to

concur in what he regarded as an unnecessary dereliction of first principles, involving in its consequences a rupture of those cords of union by which the Methodists were originally connected with the Established Church.

"The mode in which Mr. Hey conducted his separation from Mr. Wesley was frank, open, and candid, without any marked hostility, or breach of Christian charity. He intimated to Mr. Wesley his desire of addressing the Conference, and offering some suggestions and advice to them; declaring, at the same time, that if they rejected his proposals, he could no longer remain a member of the Methodist Society. Mr. Wesley granted him permission to read his paper in full Conference; they listened with patient attention during the discussion of the first and second heads, which related, chiefly, to the importance of the Established Church, and the original principles of the Methodists; but when Mr. Hey was proceeding to show how they had departed from those principles, some indications of uneasiness appeared among the preachers, and Mr. Wesley remarked, 'that as there was much other business before them, Brother Hey must defer reading the remainder of his paper to another opportunity;' this opportunity, however, never arrived; hence Mr. Hey was accustomed to say, that 'he did not leave the Methodists—they left him.'" *Moral and Social Life*, pp. 89—93.

The whole is followed by a document, purporting to be the Heads of a Discourse prepared for this solemn occasion. Of these, we must say, that, if their length had been the only objection to their delivery, the time and "other business" of the Conference must have been of a very pressing nature indeed. But perhaps some weightier objections arose to reading a paper which reminded them of a period when it was a principle of their own, that "to be the leader of a sect was to be deprecated as hell-fire." And, without quoting from this most admirable paper, we must be bold to say, that more wise, disinterested, and conclusive statements, than those which occur in this and the several reasonings before mentioned, are scarcely to

be found. They embrace some of the most important practical points at issue between the three several classes of Churchmen, Dissenters, and Methodists.

Finding ourselves now in Part II. of this interesting memoir, that part which details, as we have seen, the moral and social life of Mr. Hey, we cannot perhaps do better than pass back a few pages, to make our readers still more intimately acquainted with the character of Mr. Hey under circumstances not unknown to them; we mean, under affliction from repeated domestic losses. We think the following extract, exhibiting Mr. Hey just after the loss of his eighth child, and on the morning of the funeral, will be read with deep interest, by every one who has a heart to feel and to respond to the purest and most sublime sentiments. If Christianity be such as it here appears, can we have a better illustration of the assertion, that "The Christian is the highest style of man?"

"These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He experienced all that a parent could naturally feel under these successive disappointments of his hopes and expectations, on being thus bereaved of his children at the time when they were just entering upon the active duties of life, with the fair promise of becoming eminently useful in their stations, and adding to the comfort of all their connexions. But the mind of Mr. Hey did not sink into dejection under these mournful visitations. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful, or revolting, in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be ap-

plied those consoling words heard from heaven by the writer of the Apocalypse; 'Blessed are the dead that die in the Lord.'

"On the morning of the funeral he was accustomed to withdraw into the room where the corpse of his beloved child was placed; there, in holy acts of devotion, he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and, through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey was wont to say on the death of his children, 'that his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received.'

"On the grave-stone of John, are inscribed these words; 'O Death! where is thy sting?' On that of Robert, 'O grave! where is thy victory?'

"The following Memorial, composed in the morning of the day on which the remains of his son, Robert Hey, were committed to the tomb, presents a striking and affecting view of the state of Mr. Hey's mind under that affliction, and is a fine exhibition of his character as a parent and a christian.

"MEMORIAL.

"Leeds, Monday, May 17, 1802.

"O most holy and glorious Lord God, who hast declared thyself gracious and merciful, long-suffering, abundant in goodness and truth, permit thy guilty creature to approach thee, through the mediation of thy beloved Son, Jesus Christ!

"When I consider myself, I can draw near unto thee with no other language than that of the publican, 'God be merciful to me a sinner!' and with no other plea, than that Jesus hath died for my sins, and is risen again for my justification.

"Yet thou hast graciously encouraged and commanded me to draw near to the throne of grace with humble boldness, that I may obtain mercy, and find grace to help in time of need. Thou hast permitted me to enter into covenant with thee by the endearing name of Father. I thank Thee, O Lord, for

thy rich grace; and bless thy name for thine unspeakable condescension. I desire to renew again my baptismal covenant with Thee, which I have so often renewed in private, and at the holy table. I humbly pray that Thou wouldest seal me for thine own, and give me to rejoice in the well-founded hope, that I am thy child, ransomed by the blood of my Redeemer, and renewed by the gracious influences of thy Holy Spirit.

"Suffer me not to deceive myself; but show me if there be any allowed wickedness in me, and deliver me from the power of every evil.

"I look back with astonishment and gratitude at the abundant mercies which Thou hast shown towards me. Thou didst call me in my youth to the knowledge of Thyself, and hast delivered me from numberless snares into which I might have fallen. Thou hast given me a help meet for me, and hast favoured me with a numerous offspring. Blessings, more than I can reckon up, have crowded upon me in quick succession. I desire to praise Thee for them all.

"But at this time, I would offer my most hearty and solemn thanksgiving for the mercies shown to my dear children. Four of them thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, thou didst receive them to thy glory.

"Concerning other four whom Thou hast called hence in adult age, Thou hast graciously given me the most solid hopes. Though by nature children of wrath, even as others, Thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and Thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify Thee on earth, thou didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day

about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to Thee for all thy mercies! O that my future life might more abundantly show forth thy praise!

"I commit those of my children who yet remain, to thy fatherly care. O Lord, watch over them, and preserve them from the evil that is in the world! Enable them to glorify Thee in the midst of a crooked and perverse generation. And whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!

"O Lord, accept graciously the renewed offering of myself to Thee! Protect me in all the trials and temptations that are yet before me! Increase my love to Thee and all mankind. Quicken my zeal; and enable me to look forwards with holy and earnest expectation of that bliss which Thou hast prepared for thine elect! And, whenever I am called to pass through the valley of the shadow of death, look then with pity on thy languishing and dying child; support me with the consolations of thy Holy Spirit, and receive me to thine eternal glory, through the merit and mediation of Jesus Christ my Redeemer! Amen.

"WILLIAM HEY."

Moral and Social Life, pp. 45—51.

After the solemn impressions necessarily excited by the perusal of such sentiments, it would seem almost a profanation to return to the ordinary circle of this diurnal sphere, and to delineate this excellent man in the exercise of his secular functions. We must, however, just state, that his conduct in an office to which he had been called as early as 1786, when he was elected an alderman of the borough of Leeds, forms a very interesting chapter in his *Moral and Social Life*. In his conduct as a magistrate and a patriot, his motto, as in all things else, seems to have been, "Through evil report and good report." The cleansing of the Augean stables of an immense population, closely condensed in a large manufacturing borough, may be easily conceived

to have been an undertaking worthy of Mr. Hey, and demanding an Herculean strength of principle and perseverance. That he should in one instance have been discouraged in his efforts by the highest judicial authority, to which he was more than once compelled to appeal, forms, we are happy to say, a rare exception to the usual conduct of a Bench, the purest, perhaps, which has ever been called to preside over national justice and morality; and is indeed too rare an occurrence, though happening to be combined in the present case with singular ignorance and levity on the part of the Judge, to invalidate the statement of Mr. Christian, in a letter to Mr. Hey, in which he says, "Your intention of putting in execution the laws against immorality is very laudable, though it will necessarily create you enemies. But while you show an anxiety to proceed strictly according to law, YOU ARE SURE TO MEET WITH THE PROTECTION OF COURTS OF JUSTICE," (p. 114.) We are happy in setting our seal to this important declaration, as far as we have observed the course of proceedings in a great variety of successful prosecutions by the Society for the Suppression of Vice. And whoever needs encouragement to proceed in all just and legal exertions for the maintenance of public decorum and sound morals, may turn over, which he cannot fail to do with deep interest, the details given in this volume by Mr. Pearson, from the pen of Mr. Hardy, of Mr. Hey's operations at Leeds; the ultimate result of which, be it observed, proved no less beneficial to the public than honourable to their author. The following observation speaks volumes, as to the principles which guided him in this as well as every other department of duty, and will correspond to the experience perhaps of every man who is truly conscientious in the discharge of his public functions.

CHRIST. OBSERV. No. 248.

"The faithful execution of his office was frequently not less painful to himself than to others, and he was wont to remark, 'that he had often incurred the greatest obloquy from those actions which had required the greatest sacrifice of feeling to perform and to which he was conscious nothing could have impelled him but a deep sense of his duty.'" *Moral and Social Life*, p. 147.

A very interesting law case, respecting a young man brought before Mr. Hey, as a magistrate, on a charge of forgery, concludes this chapter.

The following chapter, the fourth, "On the zeal and public spirit of Mr. Hey in promoting whatever promised benefit to the true interests of mankind," might afford us many most interesting extracts, in which we should view Mr. Hey, at one time, supporting the abolition of the Slave Trade; at another, forwarding the objects of the British and Foreign Bible Society; at another, promoting Sunday and other Schools, Missions, &c. On all these different topics his remarks are of the most solid and judicious nature, and show an original and independent mind. Of such a mind, the first natural verdict with respect to the nature and objects of the British and Foreign Bible Society is particularly valuable. We shall give it, with Mr. Pearson's sensible observations upon it, which evidently proceed from a kindred spirit.

"'I was simple enough,' he would say, 'to think that all must admire and zealously support a society which seems to be so evidently designed, by a gracious Providence, for ushering in the long expected period of Zion's glory. But I was deceived.'—He lamented the absence of that open, enlarged, and generous spirit, which, on great occasions and those of general concern, will cheerfully overstep the narrow boundaries prescribed too often by prejudice and misconception, and hastily adopted by political caution, as the rule and measure of ecclesiastical security. That the good purposes of the Bible Society may be abused, is too true; but it is equally true of every institution, sacred

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or civil. What has not the perverseness, the hypocrisy, the selfishness, the depravity of the evil heart of man abused? And are we to withhold our co-operation, and stand aloof when our fellow Christians are labouring for the benefit of mankind, until we have ascertained that no possible inconvenience can result from their undertakings? The state of imperfection in which we are placed, the whole constitution of the natural and moral world, will seldom permit the light of demonstration to shine and serve as the guide of our decisions and the regulation of our practice; while the corruption and malignity of human nature exert too constant and powerful an influence on the thoughts and determinations of free agents, to leave them secure against the perversion of good into evil. Some persons have apprehended, that the free diffusion of the Sacred Scriptures, without note or comment, may prove detrimental to the interests of the Church of England? Let this be conceded for the sake of argument, and what then? Can they prove injurious to the established Church only? May not every other church, sect, or denomination of Christians, adopt the same objection with equal force; unless it be supposed by the authors of the objection, that the knowledge of the Bible would militate more powerfully against the National Establishment, than against any other confession of faith, or form of ecclesiastical regimen? But a conclusion so harsh and unfounded would be intolerable, and could only find supporters and abettors among the most uncharitable enemies of the English Church. Those who have studied most largely and profoundly the grounds and foundation of the Established Church, will be the least fearful of bringing her doctrines and discipline to the test of the Holy Scriptures; those who are the best satisfied, on due examination, that she is 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone,' cannot consistently oppose the circulation of the inspired writings, or concur in withholding from her members the pure uncoloured light of Divine truth. The Churchman, as a Protestant, must regard the extensive diffusion of 'the words of eternal life' as an imperious duty; he will address to each denomination of the Christian church, the admonition given by Moses to the con-

tending Israelites, 'Ye are brethren, why strive ye?' he will urge them to combine their efforts with his against the antichrists of the day, and treat their profane and infidel productions as Moses did the Egyptian, 'Slay them, and bury them in the sand.' Whatever supposed inconveniences may have induced some well-intentioned persons to engage in a conscientious hostility against the Bible Society, they must allow, that the arguments they employ are merely probable; nay, that they rest upon a very low and slender foundation of probability; while the duty of spreading abroad the sacred oracles, which 'are able to make us wise unto salvation,' is taught without obscurity, or qualification, by the same authority as that on which all our religious hopes and expectations are grounded.

"There are many considerations connected with this subject which might induce a man of a candid, modest, and charitable spirit, to suspend his positive condemnation of such a Society; to hesitate, before he break forth into acts of open and violent hostility against it; to exercise a holy fear, lest, in a case which admits at least of some doubt on his part, he should be directing his opposition against the best interests of mankind, and 'be found,' eventually, 'fighting against God.'" *Moral and Social Life*, pp. 168—171.

Not having the same ambition for our corporate selves as Christian Observers, which Mr. Foster recommends to all *individuals*, of writing their own memoirs; nor, on the other hand, having the still more magnificent ambition of concealing our origin—*honoris causâ*—as the Nile is said to derive its chief dignity from the concealment of its source; we may perhaps be permitted, with no sacrifice either *to* or *of* our personal vanity, to add the concluding work of piety attributed to Mr. Hey in this chapter.

"In the years 1800 and 1801, Mr. Hey reflected frequently on the probable advantages that might result from a monthly publication, so conducted, that it should oppose the inroads of infidelity and heresy, support the doctrines and discipline of the Church of England, and tend to promote serious piety and godliness throughout the va-

rious ranks and orders of society. He commenced a correspondence on this subject with several persons in different parts of the kingdom ; he promised his own assistance, and engaged to use his best exertions in procuring the aid of learned and pious men, wherever his influence might extend ; and it is to be ascribed, in a great measure, to his zeal and activity, that the **CHRISTIAN OBSERVER** was introduced to the world.

" This periodical work has now been so many years in circulation, that its merits may be safely left to speak for themselves ; and, although it has participated in the lot of many other useful productions—that of being misunderstood by some, misrepresented by others, and opposed by the enemies of the faith and hope of the Gospel ; yet it has surmounted all opposition, and, through the Divine assistance, has been eminently and extensively beneficial both to the clergy and laity of this kingdom. The *Christian Observer* has displayed good temper, and a spirit of moderation and candour towards the various denominations of Christians ; it has demonstrated that genuine and fervent piety may exist without ignorance or fanaticism ; that polemical discussions may be conducted without railing, bitterness, or asperity ; and that sobriety of mind and cautious investigation, are not hostile to the purity of faith or soundness of doctrine. Above all, the *Christian Observer* has been the unwearied and zealous advocate of scriptural morality ; it has enlarged on the extent and holiness of the Divine law ; rescued the preceptive parts of the Gospel from the cold, heartless, insipid commentaries of those who would reduce Christianity to a round of formal observances, and a decent conformity to social duties ; and by inculcating the necessity of combining gracious and spiritual affections with an orderly and correct practice, it has laboured to convey and excite the most enlarged, noble, generous, and animated conceptions of the nature and genius of true religion. What has the world to exhibit in its greatest and most illustrious votaries, that can bear a comparison with the dignity and elevation of the Christian character ? With him, whose ruling principle and intention it is to please God in all things ; whose heart dilates with the love of God and man ; in whose mind peace, gentleness, and goodness, hold their habitual residence ; whose spirit is sustained by

faith, and hope, and holy joy ; who, having the temper of heaven implanted in his soul, anticipates with lively expectation the revelation of that glorious day, when he shall enter into the promised possession of moral perfection and never-ending blessedness. To disseminate and inculcate such views and representations of the power and efficacy of our holy religion, have the efforts of this work been directed ; and it has pleased God to bless its endeavours with an abundant success. ' Let their works praise them.' " *Moral and Social Life*, pp. 204—206.

If Mr. Pearson had spoken of our *wishes* rather than of our *works*, in the above paragraph, we can only say he would have most accurately expressed the truth. As it is, he has our most unfeigned acknowledgements for that friendly and cordial regard which has so much outstepped the sense we have of our inadequate performance of what, we trust, are our most earnest purposes. We only hope that praise for the past may quicken our diligence for the future ; and that commendations of such weight, so enforced, may act as a guide, no less than a stimulus, to those duties by which we may best adorn the doctrine of God our Saviour, and benefit our fellow candidates for an eternal crown. Then, indeed, we shall feel that the volumes of the *Christian Observer*, whatever their imperfections, have not been written in vain.

With the above remarks Mr. Pearson, honourably to us, but we fear not very appropriately to his own subject, concludes the body of his work. From one of the subsequent "Miscellanea" we extract the following short and imperfect notices, being all that were afforded by the late and languishing, but triumphant, death-bed of Mr. Hey. They seem to us, by some mistake of the printer, to have crept out of their proper place at the conclusion of the *Moral and Social Life*, into the appended documents.

" It only now remains to record some short notices of what occurred during

the last sickness of Mr. Hey, which were collected by one of his old and affectionate friends.

"It has pleased our heavenly Father to call the happy spirit of our beloved friend to that 'rest which remaineth for the people of God.' About a quarter before six o'clock in the evening of the 23d (March, 1819,) he took his flight to those bright regions of which he was already a citizen (Philippians iii. 20,) on which his affections had long been placed, and towards which he has been enabled, through grace, to tread with steady steps from early youth to a venerable old age. His end was peace.

"During a great part of his illness, which was attended with much weakness, he slumbered, or was affected by slight and interrupted attacks of delirium. These were of short duration, and his friends had the relief of witnessing many lucid intervals. On Sunday morning, March the 14th, he wrote the following note to his beloved pastor and friend, the Rev. Miles Jackson.

"My dear Friend ;

"With unfeigned gratitude, I desire to inform you that I am free from pain, (though extremely weak,) except when the hiccough comes on, which is generally excited by any exertion. I desire to be *as clay in the hands of the potter*, and to have the Lord Jesus for my strength and stay.

"WILLIAM HEY."

"On Saturday forenoon, March 20, about twelve o'clock, as he came out of a slumber, he inquired, 'Is it day or night? What o'clock is it?' When told, he said, 'I should like to know my real state; but I am not anxious about it. I would truly wish to lie *as clay in the hands of the potter*, from the ground of my heart.'

"I saw our dear friend on the Monday morning, before his death, for the first time; he was in a kind of slumber. Miss Hey mentioned my name. He just said, with a faint voice, 'My friends are all very kind in coming to see me.' He then sunk into his previous state of stupor.

"The Rev. Mr. Jackson called upon him about half-past twelve the same day;—he moved his hand out of the bed, and pressed Mr. Jackson's hand with his usual warmth of feeling. Mr. Jackson said, 'Shall I offer up a short prayer?' He replied, 'By all means, by all means.' During the recom-
mendatory prayer, he repeated *Amen* several

times with considerable fervour; and then added, 'O God of love, make me more — make me more —!' and was evidently unable to finish the petition. He said, directing himself to Mr. Jackson, 'Be with thy servant!—Be with him who hath prayed for me!'

"After I left him, he revived a little, and said to his daughter, Miss Hey, 'My love,—you are my love, I must take my leave of you. Farewell! Farewell!' She said to him, 'Is the blessed Jesus precious to you?' After a pause, he replied, 'Is it for me to make a confession of my faith?—My trust is in Christ.—He is my Saviour.—He is my Redeemer:—repeating the expressions more than once.

"After a short pause had elapsed, Mrs. Hey came and took hold of his hand. He looked at her, and said with a pleasant voice, 'What are you come for, my dear love? To see me before I die?—My dear wife, you see your husband laid upon his death bed;—you see him dying.'

"At intervals he was heard to say in broken accents, 'To worship God; to worship the Lord Jesus Christ ———.' These expressions were connected with other words, which could not be collected, from the weakness of his voice.

"Some time after twelve o'clock, he said to Miss Hey, 'O let us awake from sin! My dear love, awake to righteousness! I die very soon,' repeating these words several times.

"On one occasion, as he was lying with his eyes open, Miss Hey heard him say, 'Glory—praise—glory——!' as if his soul had been wrapt in holy meditation, and he saw the heavenly Canaan near.

"I called again on Tuesday morning, March 23, and found him much reduced. Mr. William and Miss Hey expressed a desire that we should offer up our united petitions, commending his soul to God. The family was assembled, and we poured out our hearts around the bed of our dying friend. In the afternoon, Miss Hey and Mr. William Hey only being with me in the room, we rendered our humble supplications at the Throne of Grace.

"About twenty minutes before six o'clock, Mrs. Hey came to the bed-side. She had been informed, I believe, of the nearness of Mr. Hey's departure. Feeble and trembling, I took her by the hand to conduct her to her chair; while I was leading her from the bed-side,

Mr. Hey made a peculiar kind of shrill noise: I thought that it was, probably, the last effort of expiring nature. When I had placed Mrs. Hey in her chair, I returned to the bed; looked for a minute or two; but perceived no heaving of the breast. Miss Hey, who was aware of his situation, sat with her hands before her face, near her beloved parent. Mr. William Hey was sitting beside his aged mother. I went to him and said, I think your father breathes no more. He rose and stood for some minutes with his eyes steadily fixed on his revered parent, and then, after placing his hand upon the breast, retired. The silver cord was loosed,—the happy spirit had taken its everlasting flight." *Moral and Social Life*, pp. 288—292.

To this and the following paragraphs, carried back to their natural position, we should have been glad also to have seen subjoined the conclusion of Part I. from p. 104: as we do not see the peculiar connexion which such a conclusion had with the *Professional Life* of Mr. Hey. The traits of his character are indeed greatly diversified, and have necessarily led to a mass of miscellaneous matter, which required much judgment in the disposition. The outpouring, moreover, of Mr. Pearson's own full mind, added to the many original remarks of documents of Mr. Hey, and notices of personages introduced in very pleasing variety into the piece—such as Ely Bates,* the Jowett family, Dr. Isaac Milner Dean of Carlisle, &c. &c.—all add to the difficulty of arrangement, which we are inclined to think is the only difficulty our able and excellent biographer has not fully mastered. We do not presume to dictate; but our own opinion is, that a chronological series, from the commencement to the close of the volume, or something in approximation to it, is generally the best method of arrangement. An excellent model of this plan has been laid in Hayley's Life

of Cowper, and has been extensively followed by subsequent memorialists.

We cannot conclude our notice of the present work without repeating the testimony which we have already given of the high honour which it reflects, as a whole, both on the biographer and on the subject of it. If we contemplate Mr. Hey himself, we see a man of the most firm and unbending, yet feeling and considerate mind, detracting nothing from his exertions in a profession, of which he was one of the highest provincial ornaments, yet finding time and thought for the prosecution of many great and good offices and undertakings for the more general benefit of his fellow creatures: a most wise and tender father; and, under circumstances of peculiar domestic trial, as well as in the general tone and temper of his mind, exhibiting the most devoted piety to God, grounded on a sense of his obligation to his Divine Lord and Saviour, and regulated by a sober and steadfast attachment to established order and public forms. We see him practising a stern, it might be occasionally, as is noticed by Mr. Pearson, a *scrupulous*, morality: but adorning it with the grace and embellishment of the lighter arts, particularly music, of which he was passionately fond, but which never detained him in the parlour or the concert-room one minute beyond the time he had previously allotted to it. In short, we behold a man faithful—of course, as a human and fallen being, we speak only comparatively—to himself, to his family, to the public, and to God. We see one, who, in language more expressive than that of any human writing, acknowledged "the Almighty God, and walked before Him," and, in the sense alone applicable to human frailty and infirmity, "was perfect in his generation." And if, after such an expression of our honest conviction of Mr. Hey's character, on rising from the perusal of this

* We may probably find room in some future Number to extract the Memoir of this eminent character, but little known to the public, except through his works.

volume, we do not return in a kindred tone of commendation to its author, he will readily feel the motives of our abstinence. Suffice it for Mr. Pearson, that he has rendered one of those important services to mankind which are always conferred by a volume calculated as this is (the professional part we pass over) to promote the virtue and the piety of moral and accountable beings. In conducting his honourable task, Mr. Pearson has truly witnessed a good confession before many witnesses; he has left a standing and honourable memo-

rial to those principles which he holds in common with his late friend Mr. Hey; he has exhibited, in the dress of a masculine and flowing style, the powers of a strong mind, and generally a correct judgment; and, above all, has manifested an example, where such example is likely to be attended with important benefits, of faith without superstition, zeal without heat, church principles without bigotry, and an attachment to the soundest dictates of morality inseparably connected with the glory of God and the spiritual interests of mankind.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—*Literal Translation of the Odyssey*; by an Oxonian;—*Journal of a Voyage to Greenland*; by Captain Manby;—*Life and Times of Daniel De Foe*; by W. Wilson.

In the press:—*Memoirs of the Civil Wars*; from the papers of an Eye-witness:—*Abridgment of Blackstone's Commentaries*, in a series of Letters from a Father to his Daughter;—*Translation of Legendre's Elements*; edited by Dr. Brewster;—and *An entire new View of the Apocalyptic Numbers*, intended to "show that the 666 years of the Babylonian beast followed by his 42 months' power reach from the third of Cyrus to the final desolation in Judea, A. D. 136, which Daniel's vision extended to; then *after* a thousand years appeared in Rome against the Waldenses, &c. whose souls *rest* with Christ the *present* thousand; *after* which Infidel Gog in the last effort will perish with the beast for ever, and the *endless* sab-bath of *rest* begin!" by Mr. Overton.

So great has been the extension of popular literature in this country during the last few years, that Lord Russell lately stated in the House of Commons, that in the year 1770 there were but four circulating libraries in London, but that there are at present one hundred, and

nine hundred more scattered throughout the country, besides from 1500 to 2000 book-clubs. His Lordship added, that he was informed by the firm of Messrs. Longman and Co., that they sold to the number of five million volumes annually; that they afforded constant employment to sixty clerks, and 250 printers and bookbinders; and paid 5,500*l.* yearly in advertisements. One of the magazines states, that at the present moment there are fewer works in the press than have been known for some years, and that the chief London publishers seem to have determined to diminish their stocks rather than enlarge them further by hazardous speculations. An inundation of books, with no better recommendation than fine paper and printing, has injured substantial literature, and vitiated the public taste. Works are now not unfrequently published at prices exceeding what they could be copied for by a scrivener: thus relinquishing a considerable part of the benefit of the art of printing.

It was lately voted in the House of Commons, on the motion of the Chancellor of the Exchequer, "That an humble Address be presented to his Majesty, to represent to his Majesty that the editions of the works of our ancient Historians are incorrect and defective; that many of their writings still remain in manuscript, and in some

cases in a single copy only ; and that a uniform and convenient edition of the whole, published under his Majesty's Royal sanction, would be an undertaking honourable to his Majesty's reign, and conducive to the advancement of historical and constitutional knowledge : that this House, therefore, humbly beseeches his Majesty, that he would be graciously pleased to give such directions as his Majesty in his wisdom may think fit, for the publication of a complete Edition of the Ancient Histories of this Realm : and that this House begs leave to assure his Majesty, that whatever expense may be necessary for this purpose will be made good by this House."

A Royal Academy of Music is about to be established, under the sanction of his Majesty, for the advancement of the theory and practice of music, vocal and instrumental. Dr. Crotch has been appointed Principal of the Academy,

and the most eminent Professors are engaged in every department of the art.

UNITED STATES.

An American journal presents the following literary details :

"The number of persons employed by book printing in the United States, is estimated at 10,000. Upwards of 400,000 dollars were expended by the publishers of Rees's Cyclopaedia, 80,000 reams of paper were used, 12,000 copper-plates were engraved, from which 2,776,060 impressions were taken. It has for fifteen years given employment to one hundred persons daily. It is the largest work in the English language, and the American edition is larger than the English. The foreign books which have been published in the United States within thirty years, exceed 20,000,000, the amount of books manufactured in this country every year, is at least from one and a half to two millions."

List of New Publications.

THEOLOGY.

Works of the Rev. John Gambold : with an Introductory Essay ; by Thomas Erskine, Esq. Advocate, Author of Remarks on the Internal Evidence for the Truth of Revealed Religion. 12mo. 4s.

Farewell Discourse to the Congregation and Parish of St. John's, Glasgow ; by the Rev. Edward Irving, some time Assistant to the Rev. Dr. Chalmers. 8vo. 1s. 6d.

Practical and Familiar Sermons ; by the Rev. E. Cooper. Vol. VI. 6s.

Lectures on Parables selected from the New Testament. 8s.

Testimonies to the Truths of National and Revealed Religion, extracted from the Works of distinguished Laymen ; by the Rev. S. Brewster. 12mo. 5s. 6d.

Thornton's Sermons on various Subjects. 8vo. 12s.

On the Moral Benefits of Death to Mankind ; by D. Eaton. 1s.

A Sermon preached at the Anniversary of the British and Foreign School Society ; by the Rev. W. Cairns, M. A. 8vo. 2s.

A Country Parson's Second Offering to his Mother Church, in nine Pastoral Sermons. 12mo. 3s.

Scripture Principles, Precepts, and Precedents, in Favour of the Baptism of Infants ; by D. Isaac. 12mo. 4s. 6d.

Sermons Doctrinal and Practical ; by the Rev. H. G. White, A. M. 2 vols. 8vo. 24s.

The Influence of Protestant Missionary Establishments in developing the

physical and moral Condition of Man ; and elucidating the dark Regions of the Globe ; by T. Myers, A. M. 3s.

Observations on the metrical Version of the Psalms made by Sternhold, Hopkins, and others : with Notices of other English metrical Versions of the Psalms ; by the Rev. Henry John Todd, M. A. F. S. A. 8vo. 4s.

MISCELLANEOUS

Architectural Antiquities of Normandy ; by J. S. Cotman. 2 vols. super royal folio, 12l. 12s. India paper, 21l.

Kentish Writers in English Poetry. 2 vols. 12mo. 15s.

Memoirs of Benvenuto Cellini ; written by himself ; edited by T. Roscoe, Esq. 2 vols. 24s.

Memoirs of the late Rev. A. Stewart, D. D. of Edinburgh. 8vo. 10s. 6d.

The Life of Willielma, Viscountess Glenorchy ; by T. S. Jones, D. D. 8vo. 10s. 6d.

Memoirs and Select Remains of an only Son ; by T. Durant. 2 vols. 10s. 6d.

The Exotic Flora ; by W. J. Hooker, LL. D. &c. Part I. Royal 8vo.

Chronological Notes of Scottish Affairs, from 1680 to 1701, from Lord Fountainhill's Diary. 4to. 36s.

Annotations on Livy ; by J. Walker. 8vo. 12s.

Essays on Ancient Greece ; by H. D. Hill, D. D. 12mo. 7s.

Bivalve Shells of the British Islands ; by W. Turton, M. D. 4to. 4l.

Domestic Education ; by W. J. Horl. 22 vols. 3l. 13s. 6d.

Essays on Intellectual and Moral Improvement; by J. Flockart. 12mo. 3s. 6d.

Principles of Composition; by P. Withers. 8vo. 10s. 6d.

Paris: from Drawings; by Capt Batty. 8vo. 7l. 4s. 4to. 10l. 16s.

Views of St. Helena; by J. Wathen.

Rudiments of Perspective; by P. Nicholson. 8vo. 14s.

Costumes Francaises de 1200 à 1715. 12mo. 21s.

Costumes of the Spaniards. 4to. 2l. 12s. 6d.

Present State of the Scilly Islands; by the Rev. G. Woodley. 8vo. with a chart, 12s.

A Gazetteer; by T. Bourn. 8vo. 18s.

The Modern English Garden. 2 vols. 12mo. 16s.

Speech intended to be delivered at the last Annual Meeting of the Hibernian Bible Society; by the Rev. James Dunn.

Inquiry into the present State of the Statute and Criminal Law of England; by John Miller, Esq. 8vo. 9s. 6d.

Speech of the Rev. Dr. Chalmers, on the 24th of May, 1822, before the General Assembly of the Church of Scotland, explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the extinction of its Compulsory Pauperism. 8vo. 2s.

A Journey from Merut to London, through Arabia, Persia, &c. in 1819, 1820; by Lieut. T. Lumsden. 8vo. 10s. 6d.

Religious Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

FROM the last Annual Report of the Society, lately circulated, we copy the following interesting particulars.

The accounts from India state that the buildings of the Bishop's College, Calcutta, will be finished at the conclusion of the present year; by which time, it is hoped, the plans of the Society in that quarter will be in active operation, by the admission of a certain number of students, and the arrival in India of two English missionaries. It is in contemplation to render the Clergy Orphan School in London, at St. John's Wood, near the Regent's Park, available as a nursery for missionaries. The Society invite their friends to contribute to the college library, either by pecuniary donations or presents of books. Ten theological scholarships, and as many lay scholarships, have been founded for Native or European youths educated in the principles of Christianity, and the sum of 1000l. per annum is appropriated to that special purpose. The ordinary age of admission is to be fourteen years. Individuals may found scholarships at the college, at the rate of not less than 5000 sicca rupees; the first appointment is to be in the nomination of the founder, under such limitations as may be fixed by the statutes.

The Rev. Mr. Mill, the Principal of the college, writes as follows, on the

duty and safety of promoting Christianity among the natives of India:—

"The impulse given to the public mind here, with respect to the obligation of improving the state of the native population, is indeed remarkable; and the conviction, among the more reflecting and religious part of the European society, seems to be gaining ground, that this improvement must involve in it the introduction of Christianity, and should be conducted according to the sober principles, the apostolical doctrine and discipline of our Church. The great difficulty with which we have to contend, is the prejudice which associates every endeavour of this nature with hostility to the Establishment; a prejudice which, though contradicted by innumerable testimonies, both in former times and the present, exists in the minds of many very different classes of persons. . . . Apprehensions of danger from the native prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the Diocesan Schools, and others, where the children of Pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their children's advancement are sufficient to make them consent to the method, which more effectually than any other tends

to undermine the same superstitions in them. From the very limited experience I have myself acquired in this country, I can speak with confidence to the fact, that the Scriptures, and other Christian books, even in places the most contradictory to the whole system of idolatry, *may* be read in Heathen schools, where the Brahmin pundits are the hearers and teachers, without exciting any alarm or offence whatsoever."

The following communications relate to the Society's missions in North America.

In reference to Newfoundland, the Society have determined, that in the several out-harbours where any considerable number of Protestant Episcopalian inhabitants are resident, catechists or schoolmasters shall be appointed, under the direction of the resident missionary. Each catechist or schoolmaster is to assemble the inhabitants on the Sunday, and to read to them the service of the Established Church and a sermon, and to open a Sunday-school, and instruct the children of the poor gratuitously.

From Nova Scotia, the friends of the Society report, that the National School at Halifax is very popular and flourishing, and that the rich, as well as the poor, eagerly avail themselves of its advantages. Since its establishment 881 children have been received into the school: of whom 505 have attended the church; 157 the Catholic chapel; 114 the Presbyterian meeting-houses; 175 the Methodists; and 30 the Baptists. Thirty-three schoolmasters and seven schoolmistresses have been instructed in the system, and are now teaching in various parts of the diocese, and the whole system is gaining ground in the public estimation.

Several of the communications from the missionaries are very interesting. We select the following specimen.

The missionary at Rawdon, upon his return from Quebec, traversed the tract of country which lies between the river St. Lawrence and St. John's, New-Brunswick. On reaching the river De Verd, about nine miles from the St. Lawrence, he found a small settlement of eight or nine families, consisting of disbanded soldiers, who had received from the Provisional Government grants of the lands they occupied, and had been encouraged to cultivate them by an allowance of provisions to assist

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them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read: this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him that she took as much pains as the little time she could afford would allow (her husband was extremely poor, and she was obliged to work very hard with him on the farm) in educating her children, and instilling into their minds the principles of religion. She professed a firm attachment to the Church of England. Her library consisted of a Bible and Prayer-book. The missionary, who could not but deplore the wretched state of these families, thus ignorant of religion, and with nothing to distinguish the Sabbath from any other day, requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays, and to read to them the Holy Scriptures, and to offer up some of the prayers of the Liturgy. He also gave her a volume of sermons, and urged her to read one of them on these occasions. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. This simple mode of instruction, where no other way could be provided for their spiritual improvement, might, the missionary trusted, through the blessing of God, be the means of leading some of these ignorant beings to the knowledge of Divine truth, and that the Father of mercies might, even by the instrumentality of this solitary individual, raise up children to himself in the wilderness.

The Rev. J. Burnyeat, the visiting missionary in the diocese of Nova Scotia, gives the following pleasing particulars of a Negro congregation.

"It was extremely gratifying to me to find that the Black population of Tracadie are objects of the Society's consideration. The pecuniary allowance made to Demsy Jourdie is the means of greatly benefiting the settlement. Persons of all ages are punctual attendants on the performance of the services of this catechist. Several of them have the Book of Common Prayer, and are able to join in reading the Liturgy. I administered the Sacrament of Baptism to some of their children. The sponsors, from memory, made the

answers prescribed by the Rubric with promptitude and correctness. In short, a great part of the congregation are well acquainted with the Church Service. Their familiarity with it is to be attributed, in a great degree, to the provision made for their instruction by the Society. Demsy Jourdie is well qualified for the trust which he holds, and is faithful in the discharge of its duties.

"The room which forms the scene of their weekly devotions, is not large enough to contain the whole of them; and to remedy this inconvenience, they are about to build a small church, the timber for the frame of which is already prepared. The dimensions will be thirty-five feet by twenty-five. One John Devoyce has allotted an acre and a half of land for the site. They begged of me to make the Society acquainted with what they are doing, and to implore for them a little assistance. 25*l*. will be sufficient to enable them to purchase all the necessary materials that can only be obtained for money, which is a scarce article among them. The Society have, in innumerable instances, assisted people of European descent in building churches; but this is probably the first time they have been applied to for aid for a similar undertaking in behalf of any part of the African race in the diocese."

Mr. Burnyeat writes again, June 21, 1821:

"To reach Sheet Harbour, which had never been visited by a clergyman of our Church, I have been under the necessity of travelling ninety miles, through a dreary forest, wherein but few houses are scattered. There is no occasion to lament here, as at Country Harbour, the neglect of all public observance of religion. A person of the name of John Jackson reads the service of the Church of England successively at the different houses in the place, which are in number between twenty and thirty. He has continued this pious employment about eleven years, from the time that the Society's school became vacant. The sermons which he uses are broken sets of Tillotson's and Sherlock's; he has read them so frequently, that they are quite familiar to his audience. A few volumes of fresh authors would tend much to their instruction. He expressed to me an earnest desire to be furnished with such a supply. His labours are not confined to the reading

of the Church Service on Sundays: in the interment of the dead he reads the Funeral Service. The only remuneration he has received for this dedication of his time, has been a few potatoes for the last two years, to the value of about forty or fifty shillings. He is piteously straitened in his circumstances, and is far advanced in years, being sixty-three; he has a wife and a numerous family of young children. If the Society, in any instance, make any allowance to lay-readers, this man may, with the utmost propriety, be pointed out as deserving their countenance."

The great dearth of religious ordinances in some parts of the colony may be inferred from the following circumstance.

"An Irish emigrant," remarks Mr. Burnyeat, "was at a funeral which I attended; and perceiving, from the prayers that were used, that I belonged to the Established Church, came up to me to give vent to his feelings, on first hearing, after five years' absence from his native land, any one of the services of the United Church read, either in public or in private. He had not brought a Prayer-book with him from Ireland, an omission which he could not cease to lament. Having a small family of children, some of whom were not baptized, he was anxious to avail himself of the opportunity that then offered, to have the rite of baptism administered to them. I readily complied with his wishes, and proceeded forthwith to his house. When I took my leave of him, I could not but reflect that, notwithstanding the distresses of the mother country, and the plenty of this colony, the privations are greater in the latter than in the former; and that, did the venerable Society know the real condition of the poorer parts of Nova Scotia, they would be induced to make even greater exertions, if possible, than at present, for their spiritual welfare."

The Society's recently appointed missionary at the Cape of Good Hope, writes:

"I have the pleasure of being able to inform the Society, that the National School is daily increasing in numbers, and I have every reason to be satisfied with the progress and diligence of the children, as well as the attention of the masters. When I first visited the school, the number of scholars in the English department was 45, of whom nine were

slaves. In the Dutch department the number attending was 194, of whom about 24 were slaves. The number of those at present attending is, in the English department, 60, seven of whom are slaves; and, in the Dutch, 235, of whom 36 are slaves, and 199 free. Of these latter, 133 are of the Reformed Church, which is the old established religion of the colony, and 12 are Lutherans. Of the remaining 54, two are Hottentots, seven the children of Mohammedan parents, and the remainder are generally the children of Slaves who have obtained their freedom; but, though instructed at the school in the principles of the Christian religion, none of the latter have been baptized."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

To the particulars in our Number for May, from the Society's last Report, we add the following relative to its proceedings in India.

At Calcutta, a translation into Hindostanee, of "Sellon's Abridgment of the Holy Scriptures," was advancing under the superintendence and revision of the Rev. D. Corrie. The Committee anticipate the means of very extensive good in the department of translating and printing from the Mission College. The circle to the southward of Calcutta has been completed by the addition of two schools, one at Russapugly, and the other at Ballygunge; both were filled almost as soon as opened; and the attendance of the children has continued undiminished. Other schools are in contemplation.

The District Committee at Madras continue to promote the designs of the Society. The establishment of local deposits of books at the principal stations of this presidency, under the superintendence of the resident Chaplain, has been attended with success; and the distribution of Bibles, Prayer-books and religious Tracts, has increased.—

The Vipery Mission Press has been successfully re-established; and various works, approved by the Society, have lately issued from it.

The District Committee at Bombay, since their last report, have distributed 170 Bibles, 360 Testaments and Psalters, 1391 Prayer-books, and 5536 books and tracts; with 22 copies of the Family Bible, and 22 copies of the Arabic Bible; forming a total of 9679 books and tracts dispersed in three years since the institution of the Committee. Considerable progress has been made in translating and printing tracts, both for the use of schools and for general distribution among the natives.

In Ceylon, the stock of Prayer-books and elementary works received from the Society was almost immediately disposed of, and the most useful tracts have been translated into the native languages.

SOCIETY FOR BUILDING AND ENLARGING CHURCHES.

The last Report of this Society states, that during the year the aid of the Society has been applied for in sixty-eight cases, several of which are under consideration. Fifty-four grants have been made, and by the assistance of this institution, church-room has been provided for 16,891 persons. The increased accommodation furnishes 12,764 free and unappropriated sittings, being about three fourths of the whole number. The grants by the Society have amounted to 13,551*l.*; and there now remain in hand 11,830*l.* Since the year 1819 the total number of applications has been 473, of which 262 are under consideration, and three were not within the rules; the remaining 208 have been favourably received, and grants made to them to the amount of 53,633*l.* The Report concludes by stating that the Society has contributed to furnish, in different churches and chapels, upwards of 66,000 additional seats, of which nearly 50,000 are free and unappropriated.

View of Public Affairs.

FOREIGN.

FRANCE.—The French papers have been chiefly occupied with the details and discussions arising out of the

trial of General Berton and his alleged accomplices in the conspiracy at Saumur. Nineteen persons, including the General, were accused; and four

members of the Chamber of Deputies were extra-judicially alluded to by the Attorney-General of Poitiers as indirectly implicated. The charge against the Deputies was indignantly repelled by them in the Chamber, in a debate of great warmth. The trials are of little interest, except as they evince the still-existing dislike to the Bourbons, which lurks every where in France. The particulars of the accusations are strangely incoherent, and the evidence full of contradictions. The most remarkable feature in these trials is the revolting partiality of the Judge, who seems to act as counsel against the prisoners, and who, on this account, seems to lose all respect with them.

Several circumstances, related in a debate in the Chamber of Deputies on the grant for public education, prove the increasing power of the priests, and the pertinacity of their efforts to suppress the system of mutual instruction, or at least to get the management of its machinery into their own hands. We should rejoice at their so doing, if we could venture to think they really wished to enlighten and benefit their countrymen, and not to perpetuate a monopoly of ignorance, both spiritual and secular. Wholly to prevent the circulation of the Scriptures, is, we trust, now beyond their power, as well as to restrict the ability to profit by their Divine instructions. In short, the general conduct of the present ministry seems little calculated to insure the permanent tranquillity of the kingdom. On their part especially, considering the strength of the popular prejudice entertained against them, it was highly important that, in carrying the measures which they might deem expedient for the stability of the throne and the altar, they should proceed in a spirit of conciliation. Their tone, however, has in general been outrageously opposed to conciliation; and the insults and indignities which, in the Chamber of Deputies, conscious of their numerical superiority, they take every opportunity of pouring on the popular orators, have produced an extraordinary effervescence in the minds of the latter, which shows itself in a corresponding violence of speech and manner. The feelings on either side are sometimes exasperated to such a degree as to produce almost universal clamour and tumult, during which the most unmeasured epithets of abuse

are launched against each other. And as the ministerial party exceeds its opponents in the proportion of three or four to one, the whole proceedings are thus made to wear the *appearance*, in the eyes of the public, of an attempt, by power, to crush the popular party, or, at least, to shackle the freedom of debate, and to prevent the voice of reason and patriotism from being heard. It cannot be that these transactions should not tend to aggravate the rooted aversion of the French population to an ultra-royalist ministry, and to increase the fears which, right or wrong, they have all along entertained of the fixed intentions of that party gradually to restore the ancient regime.

The debate on the Slave Trade has recently been renewed in the Chamber of Deputies, and ministers were called upon to explain the causes why, notwithstanding their repeated and solemn pledges, this nefarious traffic continued to be carried on so extensively by French subjects; and why the French cruisers on the African coast had been so remiss in the performance of their duty. The reply of the Minister of Marine was to this effect:—Government participates in the horror with which this infamous traffic is justly regarded; but in the case of this, as of other crimes, the repression is attended with difficulty. It has, however, done all that is in its power to prevent the infraction of the laws.—This declaration of the minister had been uttered only a few days, when there arrived in this country three French slave-ships, captured in the river Bonny, on the coast of Africa, by Commodore Sir Robert Mends. On the approach of the boats of his Majesty's squadron, these miscreants ranged themselves in order of battle, along with three Spanish slave-ships, to oppose the search and capture of the latter; fired on the boats, and killed two men, wounding several others. This, however, served only to give an impulse to the advancing party, who pushed forwards, and in a few minutes had boarded and carried the whole of the slave-ships, with about 2000 slaves on board. The slaves have been landed at Sierra Leone. The Spanish ships were condemned there, under our treaties with Spain; and the French ships were sent to England, to abide the decision of our Government. The part which France may take on this occasion will be som

test of the professions of the French ministers. These ships have been caught in *flagrante delicto*. Their piratical attack on our boats gave us a right of seizure and detention. Their owners, and officers, and crew are known. Will the government of France complain of this as an outrage on her flag, and demand reparation? or will she renounce these profligate contempters of her own laws, and of all law human and divine, and leave them to endure all the consequences of their crimes? We wait with some anxiety the solution of this problem.*

SPAIN.—A new ministry has been appointed, consisting of persons favourable to the new constitution. The King, however reluctantly, is obliged to sanction all their measures, even to distributing honorary medals to those who had any share in the honour of defeating the royal guards on the 7th of July. The new ministry are directing their first efforts to reform the royal household, and, which is a matter of no small difficulty in the present circumstances of Spain, to recruit the treasury. So far from being able to raise a loan at home, even the ordinary revenue is with difficulty collected, especially in those parts of the country in which the royalists are in any force; and with respect to procuring loans from abroad, the risk of a counter-revolution, and the known sentiments of the Holy Alliance, are unfavourable to the investment of property on Spanish security. If, however, the moderate party, now in power, can maintain their ground, we may hope that all idea of foreign interference will be discouraged. At the same time, it is evident that Russia, Austria, and France are strongly inclined, if they could attempt it with safety to themselves, to produce in Spain and Portugal the same counter-revolution which has been effected in Naples. Probably one of the objects of the approaching Congress at Vienna is to deliberate on the course to be pursued with respect to the Peninsula. We trust that England will there be found most strenuously opposed to every species of aggression on the rights of independent nations.

TURKEY.—The victory over the Turkish fleet, and the death of the

Turkish admiral, appear to have inspired the Greeks with fresh spirit, notwithstanding the compromise between Turkey and Russia. The intelligence from Thessaly, Albania, and Epirus is also generally favourable to the Greek arms. Confiding in their cause, they have proclaimed all the coasts in the possession of their enemies in a state of blockade;—a measure which has been strongly remonstrated against, by Austria in particular, on the ground that the Greek government has not been regularly acknowledged by any of the powers of Europe. In the House of Commons, however, we were happy to hear it declared by the Minister of the Crown, that instructions had been given to all our public functionaries to maintain a perfect neutrality between the belligerent parties. In this case, our ships of war will of course be as ready to respect a blockade of the Greeks as a blockade of the Turks.

DOMESTIC.

Parliament closed on the 6th of August. The concluding business of the session related chiefly to the consummation of measures previously before the House, and which have been already noticed in our pages. Among the new motions was an important proposition of Mr. Wilberforce, for an address to his Majesty, to prevent the extension of the Slave Trade and Slavery in our colonies in South Africa, where, there seemed reason to fear, that, unless Parliament interposed, slavery might be indefinitely extended. The proposed address was carried unanimously, and we trust will be the means of preventing the occurrence of those evils, of which, at the close of our Review of Mr. Campbell's Travels, we took occasion to express our strong apprehensions.* A full report of the debate which took place on this occasion has been printed in a separate pamphlet, and may be had at Hatchard's. It is worthy of the attention of all who take an interest in the amelioration and ultimate extinction of the opprobrious state of slavery throughout the British dominions.

The Speech from the Throne was more than usually brief and barren of precise information. It merely states in substance the continuance of peace with foreign powers; the probable ad-

* Since the above was written, these vessels have been given up to the French.

* See Number for May, p. 510.

justment of differences between Russia and Turkey; his Majesty's thanks for the supplies; an allusion to the wisdom manifested in reducing the interest of the Five per Cents.; and the expression of his grief at the distress in Ireland, accompanied with an assurance that the benevolence and sympathy manifested in this country on the occasion are justly appreciated in the sister kingdom, and will doubtless promote "brotherly love and affection among all classes and descriptions of his subjects." We confess that we were somewhat disappointed at the slight texture of this official summary. We had been hoping, that at the close of an unusually long and busy session, when so many important subjects, foreign and domestic, had been under public discussion, and great anxiety was felt both at home and abroad respecting the views and policy of this country, the Royal Speech would have disclosed something of the sentiments and intentions of Government. The British public have been accustomed to look to the speeches at the opening and closing of Parliament as official landmarks, by which their own opinions are to be guided, and the general views of the executive to be judged of; a feeling of disappointment, therefore, is excited whenever they dwindle down to mere formal prologues and epilogues to the session, with little explicit information either as to the past or the future. Whether, under the circumstances of this country, these periodical statements should be as minute and expository as those of the United States of America, may fairly be questioned; but, still, a government, depending as much as ours does on public opinion, and requiring to maintain the confidence and conciliate the affections of the people, may justly be expected not to omit so fair an opportunity of officially stating their views on points of the highest interest to all classes of the community. No allusion is made to the state of Portugal, Spain, or South America. Nothing is said of those plans of international policy which have led to the appointment of the approaching congress at Vienna. Nothing is said of Greece or Turkey, except that the cause of the former seems to have been abandoned by Russia. Nothing is said even of our own agriculture or commerce, or of any measures being in contemplation for the *permanent* relief of the acknowledged distress in

Ireland, and for the general amelioration of her wretched condition.

At the same time, we admit, that, though fewer measures of general policy have been matured than we had hoped for at its commencement, the last session of Parliament has produced no small benefit to the public. Taxation has been considerably reduced; Ireland has been assisted for the moment; some partial measures for her benefit have also been adopted; and the whole of the system of that part of our empire has been fully discussed, so as, we trust, to clear the way for adopting radical and not very distant remedies for her wretchedness and depression. The principles which govern our agricultural and commercial relations have also been examined with attention; and we have little doubt that the public mind has been much enlightened on the subject, and prepared for the introduction, at no very distant period, of a better system—a system of general and unrestricted freedom.—The great inconveniences and evils of some fundamental provisions of the Marriage Act have been generally at length acknowledged, and a law has been passed to remedy them; though, unhappily, it has been so much patched and altered in its progress through the House of Lords, that it retains few features of its original character, and has become liable to very serious objections, as we intend to show at large in our next number. We had prepared an abstract of the Act for insertion this month, but our remarks upon its provisions having swelled beyond our expectation, we found ourselves obliged to defer them. The new law takes effect from the 1st of September.

We are grieved to add, that another long and laborious session has closed without any legislative measures respecting those great and often discussed questions which relate to the moral and religious interests of the population,—such as the wider diffusion of Christian education; the removal of the existing impediments to the multiplication of places of worship; the reform, or rather the abolition, of our present system of Poor Laws; the mitigation of that unchristian state of bondage in which so many thousands of our fellow subjects are still held; to say nothing of the evils of gin-shops, lotteries, Sunday newspapers, and other violations of the Sabbath. One encouraging exception

ought not to be overlooked: the House of Commons has pledged itself in the next session to take into early consideration the state of our criminal laws and prison discipline, and we look forward with hope to the result of its deliberations.

It is now with feelings of the deepest humiliation and pain that we have to record, that, before Parliament had been prorogued a week, the man who had borne the most prominent part in all its deliberations, and who for some years past may be considered as regulating the course both of our foreign and domestic policy, has suddenly been removed, by a self-inflicted death, from the scene in which he occupied so large a space, and has appeared, unsummoned, at the tribunal of his Creator and Judge, to give an account of the deeds done in the body. The particulars respecting the death of the Marquis of Londonderry are now so well known, and have excited so much of intense feeling throughout the country, that it would be superfluous for us to state them. Suffice it to say, on this afflicting subject, that there seems no room to question the propriety of that verdict of *insanity* which was returned by the coroner's inquest, however short may have been the continuance of his mental derangement, and however opposed to the calmness and courage, and to the evenness of temper, which had always marked his character, and which had not undergone any perceptible change, as far as respected his public demeanour, down to the very moment of the prorogation of Parliament, was the act which terminated his life. We cannot, however, quit this part of the subject, without expressing our extreme surprise and regret at the general doctrine said to be enounced on this occasion by the coroner. He is said to have laid it down as his decided judgment, that the act of suicide was, in all cases, of itself a proof of insanity; in other words, that a verdict of *felo de se* must in all cases be an unjust verdict. A dictum so injurious in its tendency, so decidedly opposed to the express letter of the law of the land, and to innumerable previous decisions of inquests, and so much at variance with the opinions of the ablest legal commentators—among others, of Blackstone—we hardly expected would have been deliberately uttered by a judge on so grave and solemn an occasion. But having

been promulged, we deem it our duty thus pointedly to notice and to reprehend the sentiment.

The frequent occurrence of self-destruction of late among our public men, induces us to make a few remarks on the subject, which, had the present unhappy instance stood alone, we might have spared. But, on considering several of them attentively, we are inclined to think, that, among the chief predisposing causes to that state of mind in which our great enemy finds us most accessible to his temptations, is the neglect of the Sabbath as a day of repose from the pressure of secular business. Without dwelling on the protection which religion, with all its attendant blessings—of the fear and love of God, of peace and holy resignation, of superiority to the world, of patience, and hope, and joy—would afford against those undue cares, and overweening anxieties, and agitating apprehensions, which enfeeble the mental energies, and leave the mind open to the delusions of a morbid fancy, or to the artifices of the devil, we shall confine ourselves to this single point, the employment of the Sabbath-day. It was mercifully given to us by the Almighty, among its many other beneficial purposes, as a day of rest; and in none of his appointments are his wisdom and goodness more apparent, whether we regard the advantages arising from its strict observance, or the many evils which accompany its neglect. What would be the miserable condition of our peasantry, without this interruption of their unvarying toil? Not merely brutal ignorance, and recklessness of all that lies beyond the present life, but bodies early worn down with labour, premature old age, and rapidly wasting lives. See this exemplified in the case of our West-Indian bondsmen. Multitudes of them, after toiling under the lash of the driver through the week, are compelled to employ the Sabbath in cultivating the ground for their own subsistence,—for the food which is to sustain them, while working for their masters' benefit, during the other six days. What is the consequence? Let the stationary or decreasing population of one and all of our sugar colonies, even at the present moment, after all the vaunted ameliorations of which so much has been said, furnish the reply. While, in this country, the population increases with a rapidity which asto-

nishes the economist, under innumerable disadvantages arising from the operation of our Poor Laws, the want of food, &c. &c.; in the West Indies, a climate particularly favourable to the African race, with a soil which pours forth profusely, and with comparatively little effort, the food of man, his growth is nevertheless stunted, a blight seems to arrest the progress of population, and the increase, if there be any instances of general increase, is very inconsiderable. We do not attribute this effect *wholly* to the utter neglect of the repose of the Sabbath: many other causes, without doubt, operate powerfully in producing it; we nevertheless must regard it as exercising a most malignant influence on the comfort, and health, and longevity of the slave.

We have spoken hitherto of the effect on the human frame of uninterrupted bodily toil. But is the effect of intense and unceasing mental application less injurious to the powers of the mind? May not its tone be relaxed, and its faculties enfeebled, by perpetual toil? Is no regular recurrence of repose required to prevent the machine in this case from being overstrained? If the lawyer in full employment will devote his Sunday to anxious consultations; if the merchant will refuse to leave behind him in his counting-house on that day the perplexities of business; if the statesman, after a week of anxious and harassing discussion, with every faculty on the stretch, and with innumerable official demands on his time, will deny to himself the repose which the Sabbath mercifully offers to him; can we wonder that the frame should give way under such unintermitted exertion? The newspapers all dwell on incessant application to business as having generated, in the case of Lord Londonderry, the morbid feeling which armed his own hand against his life; but they seem to have forgot how much the weekly admission of a day of rest from secular affairs would have preserved his faculties from the fatal effects of a constant strain upon them. This awful event certainly holds out a lesson of the utmost importance to our statesmen, and in general to all persons deeply engaged either in public or private business. It should teach them to moderate their secular anxieties to the measure of Christian duty; and, above all, to cultivate those habits of devotion and cheerful

piety, which are the best alleviations of the weight of worldly care, and the best preparative for a tranquil discharge of a public and private duty. At least, it should lead them to the more punctual observance of the sacred rest of the Sabbath, as necessary, independently of the higher uses to which it may be applied, for the preservation of their health, and faculties, and temporal comfort; even if it were not a duty enjoined by the Almighty, and essential for the welfare of the soul. As if to prepare the mind and body for the duties of the Sabbath, it has been the wise custom of Parliament not to meet for business on Saturday evening; yet how common is it for our public men to lose all the benefit of this arrangement, by devoting the evening of Saturday to the Opera, and the morning of the Sabbath to the routs which commence when the Opera closes, and, after a few hours of feverish rest, giving a large portion of the remainder of that sacred day to a renewal of their secular deliberations! And all this time God and the soul are forgotten! We speak generally. It were easy to mention several painful illustrations of these remarks, and of the evil consequences of rejecting the repose mercifully commanded by our gracious Creator, and enjoined by the laws of the country. Whether the case of Lord Londonderry furnishes another exemplification, can be decided only by those who knew his private habits. Still, the occasion seemed naturally to call for this admonition to our public men, not to continue to employ for secular purposes, as it is to be feared too many do, the day which was given us to prepare to meet and support the business and cares of the present life; by cherishing the hopes and expectations of a better.

We omit, for the present, any attempt to appreciate the character and principles of this departed statesman. The fundamental principle of his policy appeared to us to be expediency,—a principle which may doubtless lead to right conclusions, but which is at the same time of perilous application. Of many of the measures of foreign and domestic policy, to which his view of expediency led him, it was impossible not to approve; but undoubtedly there were others, in which even views of expediency, if we were to take no higher measure of human obligation, would have led us to differ

from his Lordship. But on these points we feel no inclination to enlarge at the present moment. We sincerely lament his untimely end, and sympathize with those who were more immediately connected with him, and to whom his mild and amiable manners had, we understand, particularly endeared him. Indeed, he was remarkable for the urbanity of his deportment; and he possessed in an eminent degree, the faculty of smoothing, by the suavity and calmness of his discourse, the ruggedness of public debate, and of disarming the hostility of his opponents.

The arrangements for supplying his

Lordship's place have not yet been completed; at least, are not known to the public. The difficulty of finding any one person prepared at once to step into all his Lordship's offices appears to be very great.

The King is now on a visit to Scotland, where he has been received, if not with all the profusion and dissipation displayed last year in Ireland, yet with a cordial and loyal welcome, suited to the habits and tastes of the country. His Majesty has followed up the wise and liberal plan of excluding all party distinctions in his intercourse with his Scottish subjects.

ECCLESIASTICAL PREFERMENTS.

- Rev. J. Cleobury, Piddington Perp. Cur. Oxford.
 Rev. J. Deacon, St. Etheldred Cur. Norwich.
 Rev. J. Footit, Barnby in Willows V. Notts.
 Rev. R. Greeves, Diddington V. Oxf.
 Rev. R. Hales, Hillington R. Norfolk
 Rev. E. Hibgame, Whittlesford V. Cambridge.
 Rev. M. Irving, Sturminster Marshall V. Dorset.
 Rev. J. Jones, Cradley V. Worcesters.
 Rev. W. Michael, Compton Dundon V. Somerset.
 Rev. E. Polehampton, Greenford Magna R. Middlesex.
 Rev. J. H. Randolph, Fobbing R. Essex.
 Rev. J. W. Whittaker, Blackburne V. Lancashire.
 Rev. W. Wilson, Elmstead V. Essex.
 Rev. J. Worgan, Pebworth V. Glouc.
 Rev. Wm. Yeadon, Waddington R. Lincolnshire.
 Rev. Mr. Plumtree, Senior Assistant Master in the Lower School; and the Rev. T. Briggs, Fellow of King's College, Fellows of Eton College, *vice* Drs. Roberts and Heath, deceased.
 Rev. James H. Monk, B. D. Regius Professor of Greek at Cambridge, Dean of Peterborough.
 Rev. H. Barnes, Monmouth V.
 Rev. H. Brereton, Halesbury R. Dors.
 Rev. J. Comins, Hockworthy V. Devon.
 Rev. Francis Ellis, Long Compton V. Warwickshire.
 Rev. J. M. Glubb, St. Petrox Perp. Curacy, Devon.
 Rev. G. Earnest Howman, Sunning V. Berks.
 Rev. T. Hooper, Yatton Keynell R. Wilts.
 Rev. F. Jefferson, Ellington V. Hunts.
 Rev. W. G. Judgson, St. Michael's Perpetual Curacy, Cambridge.
 Rev. Henry Law, St. Anne's R. Manchester.
 Rev. A. F. Lloyd, Inston R. Devon.
 Rev. Dr. Morris, Elstree R. Herts.
 Rev. B. Noble, Whalley V. Lancashire.
 Rev. Hugh Pearson, D. D. St. Helen's V. Abingdon, and Radley and Drayton Chapelries, Berks.
 Rev. J. Powell, Long Stanton V. Salop.
 Rev. T. Selkirk, St. John's Perpetual Curacy, Bury, Lancashire.
 Hon. and Rev. Hugh Percy, to be Archdeacon of Canterbury.
 Rev. J. Croft (rector of Saltwood,) Prebendary of Canterbury.
 Rev. Reg. Heber, Preacher at Lincoln's Inn.
 Rev. H. C. de Crespigny, Neatishead V. Norfolk.
 Rev. Robt. Collinson, Holme Cultram V. Cumberland.
 Rev. T. Hill, Chesterfield V. Derbysh.
 Rev. T. Jackson, East Cowton V. Yorkshire.
 Rev. J. Leggett, East Tisted R. Hants.
 Rev. C. S. Luxmore, Broomyard V. Herefordshire.
 Rev. John Page, B. D. Gillingham V. Kent.
 Rev. G. Palmer, Harlton R. Camb.
 Rev. Howell W. Powell, Heapham R. near Gainsborough, Lincolnshire.
 Rev. N. Simons, Ickham R. Kent.
 Rev. Thomas Skrimshire, South Creak V. Norfolk.
 Rev. J. Thomas, Great Burstead V. Essex.
 Rev. W. Upjohn, Bynham V. Norfolk.
 Rev. J. G. Whaley, Witnesham R. Suff.
 Rev. W. B. Whitfield, Lawford R. Essex.
 Rev. H. North, nominated a Chaplain to the Duke of Cumberland.
 DISPENSATION.
 Rev. T. Wellings, to hold with Church Lench R. Worc. Bromfield V. Salop.

Obituary.

LADY ELEANOR ELIZABETH KING.

To the Editor of the Christian Observer.

AMONG the many valuable papers in your work, perhaps there are few more extensively useful than the sketches which have appeared of the characters of departed Christians. It is in the hope of adding another encouraging example of the power of true religion to purify the corrupted heart of man, that the following description of a lately departed eminent Christian has been attempted. There may not at first sight appear any thing very striking in this memoir; but notwithstanding the unobtrusiveness of the character and excellencies of the lamented subject of these remarks, she exhibited such a dignity and politeness, combined with the greatest humility; such a steadiness and fortitude, with lowliness and meekness; such a discernment into character, with candour and charity; such a deadness to the world, without any offensive singularity; and such a consistency of conduct and zeal for religion, free from any tincture of self-righteousness or bigotry, that this brief record of her character, it is trusted, will not be uninteresting or unprofitable to the Christian reader who desires to follow her as she followed Christ.

Lady Eleanor Elizabeth King was the daughter of Edward, first Earl of Kingston, of Kingston Lodge, in the county of Roscommon, Ireland; and she was possessed of a more ample fortune than is usual among single women, even of her elevated rank; but while the world offered itself to her in its most attractive forms, she was peculiarly distinguished by lowliness, meekness, and self-denial. She was a model of the Christian *female* character, possessing that "meek and quiet spirit," which, we are told, "is in the sight of God of great price." But while she thus showed herself a follower of Him, who was "meek and lowly of heart," she was singularly free from the defects of character which sometimes accompany these graces. In seasons of danger and distress, she was calm, collected, and capable of judging and acting. This fortitude was shown in times of more than ordinary calamity and trial; particularly in the Irish rebellion, when,

under Providence, she probably owed her life to the fidelity of a servant, whom no bigotry to his religion could induce to swerve from his fidelity to his beloved mistress. It was also strikingly displayed in another instance, when she was suddenly bereaved of an endeared sister, who, being much younger than herself, she had, after the death of their mother, the Countess of Kingston, brought up, and who "was unto her as a daughter." Lady Eleanor always declared that in this hour of sudden and deep affliction she felt the strongest sense of the love of God; while the anticipations of the time and the place where she and her beloved Frances should meet to part no more, not merely blunted the edge of sorrow, but filled her with peace and hope.

Though, from early and extreme ill health, Lady Eleanor King was debarred from forming any matrimonial connexion, she was highly useful in the education of the children connected with her for two generations. On the death of her mother, she undertook the entire charge of her younger sisters; and upon that of one of them, Lady Frances Tennison, she affectionately supplied the same loss to her two infant sons as she had before done to their excellent mother. In the discharge of the duties of education, she united with all her natural gentleness and Christian affection the utmost steadiness of authority. They to whom she intrusted the business of tuition, had never reason to complain that their hands were weakened or their endeavours frustrated by injudicious indulgence on her part. A happy combination of qualities, which at the same time produced love and respect, was conspicuous in all her ordinary intercourse in social life. With a humility and kindness never perhaps exceeded, she uniformly preserved a dignity of manner suited to her rank. The greatest plainness and simplicity, short of injudicious or affected singularity, marked her dress, and furniture, and arrangements; yet it was always acknowledged that she was a highly elegant and polished woman. Her table was conducted on the plan of avoiding all unnecessary expense and display, while her extensive hospitality

furnished a continual supply to the necessities of the sick and the poor. She objected to a very saving servant, that she was too careful of her interests to be sufficiently attentive to the claims of the poor: "I cannot endure," she would say, "to have my house in such a state that I cannot instantly relieve the wants of those around me." She lived for others. The poor, the guilty, the unfortunate, from whatever source their misery proceeded, found a sympathy in her enlarged and compassionate heart, and obtained assistance to the utmost of her power, and often indeed so far beyond it as to occasion great sacrifice of her own ease and comfort. Were it proper, or possible, to unfold the extent of her charities, and then to mention the income upon which they were performed, it would appear almost impossible, except to those who are aware of what may be saved by the retrenchment of common, allowed, and what are often considered as *necessary* expenses, among those who are blest with comparative affluence. In that day when all things will be shown in their true light, the wisdom of that choice will be conspicuous, which preferred using the talent of fortune committed to her trust in "lending to the Lord," rather than in yielding to the force of example or of opinion, as respects fashionable gratifications,—short-lived at best, and incapable of yielding real satisfaction even while they are possessed.

Lady Eleanor was further distinguished by a simple, unaffected elegance. Every thing bespoke the pure spirit which actuated her. Her politeness was perfect, because it was Christian. She never thought of herself in great or little things, but was ever attentive to the wishes, the feelings, the claims, and the wants of others. Her conversation was remarkably artless. She conversed on the doctrines of religion without any peculiar phraseology. This happy exemption from what is often a cause of offence, may perhaps in part be accounted for from her religious opinions having been formed in the seclusion of a sick room; for her knowledge of Divine things was acquired, not from the public ministry of the word of God, or even from private intercourse with religious friends, but by prayer and the study of her Bible. It was not till the latter part of her life that she was able to enjoy the gratifi-

cation of the public means of grace and the society of Christians suited to those views of religion which she had previously been taught by the Holy Spirit in retirement. It was frequent with her to express the deepest sense of her own unworthiness. She would speak of herself in terms of extreme self-abasement; yet in so artless and feeling a manner, that it could not for an instant be doubted that she felt what she expressed. Decidedly attached to what are currently, and she thought *justly*, denominated "evangelical" sentiments, selecting her favourite companions and chosen friends from among those who held similar opinions, reading the authors who inculcated them, and delighting in the ministers who taught them, she was yet exempt from all party spirit; she judged none, spake ill of none, wished well to all, and rejoiced to hear that good had been done by any. She avoided all controversial points, and loved to associate with religious persons of whatever party in the Church: yet, while partial and firm to the Establishment, she honoured and assisted sincere Christians of every denomination. Being incapable of bodily exertion, she would often lament her incapacity to do any thing for the glory of her Saviour or for the extension of the Gospel. Her liberal subscriptions to religious charitable societies did not satisfy this desire; she determined upon laying down her carriage, that she might be enabled to distribute a larger number of religious books and tracts suited to promote the object so dear to her heart. Of these useful publications she had always a large stock by her, and as largely distributed them wherever she found a suitable opening. She was particularly desirous of supplying clergymen of small income with books, to assist in the formation of parish libraries, and for prizes to the children of their schools, and for distribution in their parishes. Many instances of the blessing of God upon these pious endeavours are already known, and many more will doubtless appear in that great day when God shall "bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

An invalid for nearly fifty years, her life was a scene of constant suffering, both from such a state of debility as seldom permitted her to sit up for more

than two hours at a time, and from frequent violent attacks of asthma and fever. But it was a life of unwearied patience. Upon her couch in retirement, in meditation and prayer, those graces were matured which enabled her to be eminently "blameless and harmless in the midst of a crooked and perverse generation," and ever to maintain that "conversation which becometh the Gospel of Christ." She slept but little, and some hours before the rest of the family were awake were frequently devoted to her God. She experienced the greatest pleasure in meeting the family at the times of morning and evening prayers, and allowed nothing but extreme illness to prevent her being present; and she was equally regular in her attendance twice a-day at public worship on the Sabbath, though, from her great weakness, she was obliged to partake of only a part of the Morning Service. When unable to attend any of the public means of grace, the few domestics necessarily left at home were assembled in her room for devotional exercises.

A few months before her death her complaint considerably increased. During this period she suffered much, especially from nervous irritability, which was at times so great as to be visible in her whole frame; yet none of her attendants ever heard a hasty expression or peevish remark from her

lips. On the contrary, when not always sufficiently in possession of her mind even to know the time of day, she was solicitous about others, fearful that the assistance they were rendering her interfered with their meals or any of their comforts. Her physicians said to her, "I perceive your Ladyship has a foible not very common, of thinking of every body more than yourself." Upon a violent seizure, not long before her death, she said to the friend who writes this account, "Glory for one so unworthy!" adding, in reply to a remark made by that friend, "Yes; purchased for one who deserves nothing!" Her delight in the Scriptures increased as her health declined. Three evenings before her death she entreated to be permitted to join her family at evening prayers, and did so, being laid in great debility on a sofa. The day preceding her death was spent in prayer, chiefly in ejaculatory sentences, and these always in the plural. "The Lord preserve us; the Lord bless us!" and her last words were, "The Lord will." She had probably lost all care for herself in the near approach to glory, and her solicitude was directed to those she was on the point of leaving behind; and she seems to have expressed an assurance that her intercessions at the Throne of Grace had prevailed.

W. S.

Answers to Correspondents.

A READER; B. B.; R. S.; X. Y.; and L. L.; are under consideration.

The work which C. R. blames us for not reviewing, *has* not only been reviewed, but otherwise frequently noticed with approbation in our pages.

A TRADESMAN wishes us to remind our readers of the evils of pleasure-fairs, which abound in and near the metropolis at this season of the year. He recommends sermons to be preached, tracts to be circulated, and persuasion and authority to be used to counteract them.

We refer J. G. B. H. C. to our Number for March, 1820.

We are sorry we cannot undertake to find a paper signed E. G.—It is requested, especially with such very short papers, that Correspondents who prize their productions would keep copies. E. G. must still excuse our assigning our reasons, which are entirely of a literary kind, for declining to insert his remarks. He will find the subject of Wills already touched upon in our Volumes for 1811 and 1814.